

[illegible]

IV. But Jesus, full of (the) Holy Spirit, returned from the Jordan, and was led by* the Spirit into the wilderness:
 * some forty days, tempted of the devil; and in those days he did not eat anything, and when they were finished*
 * he was hungry. And the devil said to him: If thou be Son of God, speak to this stone, that it become bread. And Jesus answered unto* him saying: It is written, Man shall not live by bread alone, but by every word of God.*

1 And the devil¹, reading this, at-
 tains a high crown too.² I showed him
 all the kingdoms of the habitable
 5 world in a moment of time. And the
 devil said to him, I will give thee all
 this power, and their glory; for if it
 is meet in me, and in my successor,³
 10 will I give it. If therefore thou wilt
 thy homage follow me, all [of it]
 shall be thine. And I said inwardly
 15 him self, It is written, Thou shalt
 be lorded in [it]. Lord⁴ thy lord,
 and him above him thou serve.

And he led him to Jerusalem, and
set him on the cross of the temple,
and said to him, If thou be Son of
God,¹⁰ cast thyself down hence: for it
is written, He shall give charge to his
angels concerning thee, to keep thee;¹¹
and on thine hands shall they bear

12 And, that he may want them abide the
13 fear against a storm. And Jesus
14 answering said to him, It is said,
15 There shall we tempt (they) Levi's son
16 And, And the devil, having com-
17 pleted every temptation, departed
18 from him for a time.

12 And Isaac returned to the power
of the Spirit to Gehlon, and a vision
went out into the whole surrounding
13 country about him: and he brought
in their synagogues, being glorified
in all.

18 And he came to Nazareth, where
he was brought up: and he sat down,
according to his custom, into the
synagogue: and he taught, and they
were astonished, saying, How cometh
this thing here? and he said, I will
quicken you by these words, and
show you that the power which is
in me is from God.

[illegible]

10 fulfilled in your days. And all generations to turn, and wroughted at the words of grace, which was coming out of his mouth. And they said, Is not this the son of Joseph? And he said to them, Ye will surely say to me, this parable, (Hymenaeus, find through): whatsoever we have heard

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² *Ibid.*, pp. 116–17.

*Egg: smooth, "off (pale) green." See

(T. G. Wilson) has found the frequency for lowest "width" is 10 to 20% less than those shown in Fig. 8. It is not clear why.

the Microsoft word.

low taken place in Capernaum do
also in their own country. And
he said, Verily I say to you, that no
prophet is acceptable in his [own]
memory. But of a truth I say to you,
There were many widows in Israel
in the days of Eliseus, when his power
was shut up for three years and six
months; so that a great famine came
upon all the land, and in some of
them was Eliseus sent (not to Sarayu
of Sidon, but to a woman [that was] a
widow. And there were many lepers
in Israel in the time of Eliseus the
prophet, and none of them was
cleansed but Naaman the Syrian.
And they were all filled with rage in
the synagogue, hearing these things;
and rising up they cast him forth out
of the city, and led him up to the
brink of the mountain upon which
their city was built, so that they
might throw him down the precipice;
but he, passing through the midst of
them, went his way, and descended
to Capernaum, a city of Galilee, and
taught them on the sabbath. And
they were astonished at his doctrine,
for he spake with authority.

83 And there was in the synagogue
a man having a spirit of an unclean
demon, and he stood with a loud
84 voice, saying, Forl! what have we to
do with thee, Jesus, Nazareth? hast
thou come to destroy us? I know
85 thee who thou art, the Holy One
of God. And Jesus rebuked him,
saying, Hold thy peace, and come
out from him. And the demon,
having thrown him down into the
middle aisle and from thence without
86 doing him any injury. And astonish-
ment came upon all, and they spoke
to one another, saying, What word
is this? for with authority and
power he commands the unclean

*Y. H. reads 'of Hittite,' with R. A. M. Meyer; but

* T. H. Marshall, "Law and Liberty," with J. Q. A. Smith, in *Journal of the Law and Economics*, 1978, 21, 1-17.

2.5 mi. south of Mark L. 44

It is in V 81.13.23 the first 'value' - in var. 20, also
same (var. 71, with C.C. 21, also read and for 16.

spirits, and they came out. And a
certain went out into every place of
the country rideth concerning him.
And rising up out of the synagogue,
he entered into the house of Simon.
But Simon's mother-in-law was
suffering under a bad fever; and
they asked him for her. And stand-
ing over her, he rebuked the fever,
and it left her; and forthwith stand-
ing up she served them. And when
the even went down, all, as many as
had persons sick with divers diseases,
brought them to him, and having
laid his hands on every one of them,
he healed them; and some also
went out from thence, crying out
and saying, 'Thou art the Son of
God.' And rebuking them, he suffereth them
not to speak, because they know him
to be the Christ.

18 And when it was day he went out, and went into a desert place, and the crowds sought after him, and came up to him, and [would have] kept him back that he should not go from them. But he said to them, I must needs announce to the glad tidings of the kingdom of God to the other cities also, for for this I have been sent forth. And he went preaching in the synagogues of Galilee.

V. And it came to pass, as the crowd pressed up him to hear the word of God, that he was standing by the lake of Gennesareth; and he saw two ships standing by the lake, but the fishermen, having come down from them, were washing their nets. And getting into one of the ships, which was Simon's, he sat him down; and he sat down and taught the crowds out of the ship. But when he ceased speaking, he said to Simon, Draw out into the deep (under) said he, down

* T. L. adds "see Chron." with a 1/2 of a line, says
from Mon. to Sat. Oct. 1. 1877 at the Museum.

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* T. R. Smith "ant L." WILLIAMS Q. RT. P. 8-10, 1961
at 11 O. H. L. S. J. 11 1961.

⁴ and, as I am, 'that, as even I have offered to I did. These months almost way, 'but was much more able.

¹ your nets for a bait. And Simon answering said to him, Master, having laboured through the whole night we have taken nothing, but at thy word I will let down the net. And having done this, they enclosed a great multitude of fishes. And their net broke. And they beckoned to their partners who were in the other ship to come and help them, and they came, and filled both the ships, so that they were sinking. But Simon Peter, seeing it, fell at Jesus' knees, saying, Depart from me, for I am a sinful man, Lord. For astonishment had taken hold on him and on all those who were with him at the haul of fishes which they had taken; and in like manner also on James and John, sons of Zebedee, who were partners with Simon. And Jesus said to Simon, Fear not; henceforth thou shalt be catching men. And having run the ships on shore, leaving all they followed him.

² And it came to pass as he was in one of the cities, that behold, there was a man full of leprosy, and seeing Jesus, falling upon his face, he besought him saying, Lord, if thou wilt, thou art able to cleanse me. And stretching forth his hand he touched him, saying, I will, be thou cleansed; and immediately the leprosy departed from him. And he enjoined him to tell no one; but go, show thyself to the priest, and offer for thy cleansing as Moses ordained, for a testimony to them. But the report concerning him was spread abroad still more, and great crowds came together to hear and to be healed of their infirmities. And he withdrew himself, and was about in the desert [places] and praying.

³ And it came to pass on one of the days, that he was teaching, and

there were Pharisees and doctors of the law sitting by, who were come out of every village of Galilee and Judaea and [out of] Jerusalem; and [the] Lord's power was [thus] to heal them. And lo, men bringing upon a couch a man who was palsy; and they sought to bring him in, and put [him] before him. And not finding what way to bring him in, on account of the crowd, going up on the housetop they let him down through the tiles, with his beds couch, into the midst before Jesus. And seeing their faith, he said, Man, thy sins are forgiven thee. And the scribes and the Pharisees began to reason [in their minds], saying, Who is this who speaks blasphemies? Who is able to forgive sins but God alone? But Jesus, knowing their reasonings, answering said to them, Why reason ye in your hearts? which is easier, to say, Thy sins are forgiven thee; or to say, Rise up and walk? But that ye may know that the Son of man has power on earth to forgive sins, he said to the palsied man, I say to thee, Arise, and take up thy little couch and go to thine house. And immediately standing up before them, having taken up that whereon he was laid, he departed to his house, glorifying God. And amazement seized all, and they glorified God, and were filled with fear, saying, We have seen strange things to-day.

⁴ And after these things he went forth and saw a tax-gatherer, Levi by name, sitting at the receipt of taxes, and said to him, Follow me. And having left all, rising up, he followed him. And Levi made a great entertainment for him in his house; and there was a great crowd of tax-gatherers and others who were at table with them. And their scribes and

the Pharisees murmured at his disciples, saying, Why do ye eat and drink with tax-gatherers and sinners?

⁵ And Jesus answering said to them, They that are in sound health have not need of a physician, but those that are ill. I am not come to call righteous persons, but sinners to repentance. And they said to him, Why do the disciples of John fast often and make supplications, in like manner those also of the Pharisees, but thine eat and drink? And he said to them, Can ye make the sons of the bride-chamber fast when the bridegroom is with them? But days will come when also the bridegroom will have been taken away from them; then shall they fast in those days. And he spoke also a parable to them: No one puts a piece of a new garment upon an old garment, otherwise he will both rend the new, and the piece which is from the new will not suit with the old. And no one puts new wine into old skins, otherwise the new wine will burst the skins, and it will be poured out, and the skins will be destroyed; but new wine is to be put into new skins, and both are preserved.

⁶ And to one having drunk old wine [straightway] wished for new, for he says, The old is better.

VI. And it came to pass on [the] second-first sabbath, that he went through cornfields, and his disciples

were plucking the ears and eating [them], rubbing [them] in their hands. But some of the Pharisees said to them, Why do ye what is not lawful to do on the sabbath? And Jesus answering said to them, Have ye not read so much as this, what David did when he hungered, he and those who were with him, how he entered into the house of God and took the show-bread and ate, and gave to those also who were with him, which it is not lawful that [any] eat, unless the priests alone? And he said to them, The Son of man is Lord of the sabbath also.

⁷ And it came to pass on another sabbath also that he entered into the synagogue and taught; and there was a man there, and his right hand was withered. And the scribes and the Pharisees were watching if he would heal on the sabbath, that they might find something of which to accuse him. But he knew their thoughts, and said to the man who had the withered hand, Get up, and stand in the midst. And having risen up he stood [there]. Jesus therefore said to them, I will ask you if it is lawful on the sabbath to do good or to do evil? to save life or to destroy [it]? And having looked around on them all, he said to him, Stretch out thy hand. And he did [so], and his hand was restored as

¹ Here some read, in v. 10, it is common.
² See note on v. 1.
³ T. B. adds, in v. 10, "10 (11) E & A. M." in C D L 1 2 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100 101 102 103 104 105 106 107 108 109 110 111 112 113 114 115 116 117 118 119 120 121 122 123 124 125 126 127 128 129 130 131 132 133 134 135 136 137 138 139 140 141 142 143 144 145 146 147 148 149 150 151 152 153 154 155 156 157 158 159 160 161 162 163 164 165 166 167 168 169 170 171 172 173 174 175 176 177 178 179 180 181 182 183 184 185 186 187 188 189 190 191 192 193 194 195 196 197 198 199 200 201 202 203 204 205 206 207 208 209 210 211 212 213 214 215 216 217 218 219 220 221 222 223 224 225 226 227 228 229 230 231 232 233 234 235 236 237 238 239 240 241 242 243 244 245 246 247 248 249 250 251 252 253 254 255 256 257 258 259 260 261 262 263 264 265 266 267 268 269 270 271 272 273 274 275 276 277 278 279 280 281 282 283 284 285 286 287 288 289 290 291 292 293 294 295 296 297 298 299 300 301 302 303 304 305 306 307 308 309 310 311 312 313 314 315 316 317 318 319 320 321 322 323 324 325 326 327 328 329 330 331 332 333 334 335 336 337 338 339 340 341 342 343 344 345 346 347 348 349 350 351 352 353 354 355 356 357 358 359 360 361 362 363 364 365 366 367 368 369 370 371 372 373 374 375 376 377 378 379 380 381 382 383 384 385 386 387 388 389 390 391 392 393 394 395 396 397 398 399 400 401 402 403 404 405 406 407 408 409 410 411 412 413 414 415 416 417 418 419 420 421 422 423 424 425 426 427 428 429 430 431 432 433 434 435 436 437 438 439 440 441 442 443 444 445 446 447 448 449 450 451 452 453 454 455 456 457 458 459 460 461 462 463 464 465 466 467 468 469 470 471 472 473 474 475 476 477 478 479 480 481 482 483 484 485 486 487 488 489 490 491 492 493 494 495 496 497 498 499 500 501 502 503 504 505 506 507 508 509 510 511 512 513 514 515 516 517 518 519 520 521 522 523 524 525 526 527 528 529 530 531 532 533 534 535 536 537 538 539 540 541 542 543 544 545 546 547 548 549 550 551 552 553 554 555 556 557 558 559 560 561 562 563 564 565 566 567 568 569 570 571 572 573 574 575 576 577 578 579 580 581 582 583 584 585 586 587 588 589 590 591 592 593 594 595 596 597 598 599 600 601 602 603 604 605 606 607 608 609 610 611 612 613 614 615 616 617 618 619 620 621 622 623 624 625 626 627 628 629 630 631 632 633 634 635 636 637 638 639 640 641 642 643 644 645 646 647 648 649 650 651 652 653 654 655 656 657 658 659 660 661 662 663 664 665 666 667 668 669 670 671 672 673 674 675 676 677 678 679 680 681 682 683 684 685 686 687 688 689 690 691 692 693 694 695 696 697 698 699 700 701 702 703 704 705 706 707 708 709 710 711 712 713 714 715 716 717 718 719 720 721 722 723 724 725 726 727 728 729 730 731 732 733 734 735 736 737 738 739 740 741 742 743 744 745 746 747 748 749 750 751 752 753 754 755 756 757 758 759 760 761 762 763 764 765 766 767 768 769 770 771 772 773 774 775 776 777 778 779 780 781 782 783 784 785 786 787 788 789 790 791 792 793 794 795 796 797 798 799 800 801 802 803 804 805 806 807 808 809 810 811 812 813 814 815 816 817 818 819 820 821 822 823 824 825 826 827 828 829 830 831 832 833 834 835 836 837 838 839 840 841 842 843 844 845 846 847 848 849 850 851 852 853 854 855 856 857 858 859 860 861 862 863 864 865 866 867 868 869 870 871 872 873 874 875 876 877 878 879 880 881 882 883 884 885 886 887 888 889 890 891 892 893 894 895 896 897 898 899 900 901 902 903 904 905 906 907 908 909 910 911 912 913 914 915 916 917 918 919 920 921 922 923 924 925 926 927 928 929 930 931 932 933 934 935 936 937 938 939 940 941 942 943 944 945 946 947 948 949 950 951 952 953 954 955 956 957 958 959 960 961 962 963 964 965 966 967 968 969 970 971 972 973 974 975 976 977 978 979 980 981 982 983 984 985 986 987 988 989 990 991 992 993 994 995 996 997 998 999 1000

was so that they were sitting around with Jesus.
¹ Some read, "about twelve." "Twelve."
² T. B. reads, "by what," with a few others.
³ T. B. adds, "to him," with A B C D E F G H I J K L M N O P Q R S T U V W X Y Z 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100 101 102 103 104 105 106 107 108 109 110 111 112 113 114 115 116 117 118 119 120 121 122 123 124 125 126 127 128 129 130 131 132 133 134 135 136 137 138 139 140 141 142 143 144 145 146 147 148 149 150 151 152 153 154 155 156 157 158 159 160 161 162 163 164 165 166 167 168 169 170 171 172 173 174 175 176 177 178 179 180 181 182 183 184 185 186 187 188 189 190 191 192 193 194 195 196 197 198 199 200 201 202 203 204 205 206 207 208 209 210 211 212 213 214 215 216 217 218 219 220 221 222 223 224 225 226 227 228 229 230 231 232 233 234 235 236 237 238 239 240 241 242 243 244 245 246 247 248 249 250 251 252 253 254 255 256 257 258 259 260 261 262 263 264 265 266 267 268 269 270 271 272 273 274 275 276 277 278 279 280 281 282 283 284 285 286 287 288 289 290 291 292 293 294 295 296 297 298 299 300 301 302 303 304 305 306 307 308 309 310 311 312 313 314 315 316 317 318 319 320 321 322 323 324 325 326 327 328 329 330 331 332 333 334 335 336 337 338 339 340 341 342 343 344 345 346 347 348 349 350 351 352 353 354 355 356 357 358 359 360 361 362 363 364 365 366 367 368 369 370 371 372 373 374 375 376 377 378 379 380 381 382 383 384 385 386 387 388 389 390 391 392 393 394 395 396 397 398 399 400 401 402 403 404 405 406 407 408 409 410 411 412 413 414 415 416 417 418 419 420 421 422 423 424 425 426 427 428 429 430 431 432 433 434 435 436 437 438 439 440 441 442 443 444 445 446 447 448 449 450 451 452 453 454 455 456 457 458 459 460 461 462 463 464 465 466 467 468 469 470 471 472 473 474 475 476 477 478 479 480 481 482 483 484 485 486 487 488 489 490 491 492 493 494 495 496 497 498 499 500 501 502 503 504 505 506 507 508 509 510 511 512 513 514 515 516 517 518 519 520 521 522 523 524 525 526 527 528 529 530 531 532 533 534 535 536 537 538 539 540 541 542 543 544 545 546 547 548 549 550 551 552 553 554 555 556 557 558 559 560 561 562 563 564 565 566 567 568 569 570 571 572 573 574 575 576 577 578 579 580 581 582 583 584 585 586 587 588 589 590 591 592 593 594 595 596 597 598 599 600 601 602 603 604 605 606 607 608 609 610 611 612 613 614 615 616 617 618 619 620 621 622 623 624 625 626 627 628 629 630 631 632 633 634 635 636 637 638 639 640 641 642 643 644 645 646 647 648 649 650 651 652 653 654 655 656 657 658 659 660 661 662 663 664 665 666 667 668 669 670 671 672 673 674 675 676 677 678 679 680 681 682 683 684 685 686 687 688 689 690 691 692 693 694 695 696 697 698 699 700 701 702 703 704 705 706 707 708 709 710 711 712 713 714 715 716 717 718 719 720 721 722 723 724 725 726 727 728 729 730 731 732 733 734 735 736 737 738 739 740 741 742 743 744 745 746 747 748 749 750 751 752 753 754 755 756 757 758 759 760 761 762 763 764 765 766 767 768 769 770 771 772 773 774 775 776 777 778 779 780 781 782 783 784 785 786 787 788 789 790 791 792 793 794 795 796 797 798 799 800 801 802 803 804 805 806 807 808 809 810 811 812 813 814 815 816 817 818 819 820 821 822 823 824 825 826 827 828 829 830 831 832 833 834 835 836 837 838 839 840 841 842 843 844 845 846 847 848 849 850 851 852 853 854 855 856 857 858 859 860 861 862 863 864 865 866 867 868 869 870 871 872 873 874 875 876 877 878 879 880 881 882 883 884 885 886 887 888 889 890 891 892 893 894 895 896 897 898 899 900 901 902 903 904 905 906 907 908 909 910 911 912 913 914 915 916 917 918 919 920 921 922 923 924 925 926 927 928 929 930 931 932 933 934 935 936 937 938 939 940 941 942 943 944 945 946 947 948 949 950 951 952 953 954 955 956 957 958 959 960 961 962 963 964 965 966 967 968 969 970 971 972 973 974 975 976 977 978 979 980 981 982 983 984 985 986 987 988 989 990 991 992 993 994 995 996 997 998 999 1000

¹ A B C D E F G H I J K L M N O P Q R S T U V W X Y Z 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100 101 102 103 104 105 106 107 108 109 110 111 112 113 114 115 116 117 118 119 120 121 122 123 124 125 126 127 128 129 130 131 132 133 134 135 136 137 138 139 140 141 142 143 144 145 146 147 148 149 150 151 152 153 154 155 156 157 158 159 160 161 162 163 164 165 166 167 168 169 170 171 172 173 174 175 176 177 178 179 180 181 182 183 184 185 186 187 188 189 190 191 192 193 194 195 196 197 198 199 200 201 202 203 204 205 206 207 208 209 210 211 212 213 214 215 216 217 218 219 220 221 222 223 224 225 226 227 228 229 230 231 232 233 234 235 236 237 238 239 240 241 242 243 244 245 246 247 248 249 250 251 252 253 254 255 256 257 258 259 260 261 262 263 264 265 266 267 268 269 270 271 272 273 274 275 276 277 278 279 280 281 282 283 284 285 286 287 288 289 290 291 292 293 294 295 296 297 298 299 300 301 302 303 304 305 306 307 308 309 310 311 312 313 314 315 316 317 318 319 320 321 322 323 324 325 326 327 328 329 330 331 332 333 334 335 336 337 338 339 340 341 342 343 344 345 346 347 348 349 350 351 352 353 354 355 356 357 358 359 360 361 362 363 364 365 366 367 368 369 370 371 372 373 374 375 376 377 378 379 380 381 382 383 384 385 386 387 388 389 390 391 392 393 394 395 396 397 398 399 400 401 402 403 404 405 406 407 408 409 410 411 412 413 414 415 416 417 418 419 420 421 422 423 424 425 426 427 428 429 430 431 432 433 434 435 436 437 438 439 440 441 442 443 444 445 446 447 448 449 450 451 452 453 454 455 456 457 458 459 460 461 462 463 464 465 466 467 468 469 470 471 472 473 474 475 476 477 478 479 480 481 482 483 484 485 486 487 488 489 490 491 492 493 494 495 496 497 498 499 500 501 502 503 504 505 506 507 508 509 510 511 512 513 514 515 516 517 518 519 520 521 522 523 524 525 526 527 528 529 530 531 532 533 534 535 536 537 538 539 540 541 542 543 544 545 546 547 548 549 550 551 552 553 554 555 556 557 558 559 560 561 562 563 564 565 566 567 568 569 570 571 572 573 574 575 576 577 578 579 580 581 582 583 584 585 586 587 588 589 590 591 592 593 594 595 596 597 598 599 600 601 602 603 604 605 606 607 608 609 610 611 612 613 614 615 616 617 618 619 620 621 622 623 624 625 626 627 628 629 630 631 632 633 634 635 636 637 638 639 640 641 642 643 644 645 646 647 648 649 650 651 652 653 654 655 656 657 658 659 660 661 662 663 664 665 666 667 668 669 670 671 672 673 674 675

- 11 "the other? But they were filled with
tenderness, and they spoke together
saying themselves what they should
do to Jesus.
- 12 "And it came to pass in those days
that he went on into the synagogues
to pray; and he spent the night in
prayer to God. And when it was day,
he called his disciples, and having
chosen out twelve of them, whom
also he named apostles; namely, to
whom also he gave the name of Peter,
and Andrew his brother, [and]
James and John, [sons]¹ Philip and
Bartholomew, [and]² Matthew and
Thomas, James the son of Alphaeus,
and Simon who was called Zebedee,
[and]³ Judas [brother]⁴ of James, and
Judas Iscariot, who was about [his]⁵
betrayal; and having assembled
with them, he stood on a level place,
and a crowd of his disciples, and a
great multitude of the people, from
all cities and Jerusalems, and the sea-
coast of Tyre and Sidon, who came to
hear him and to be healed of their
diseases; and doing thus were healed
by multitudes upon multitudes. And
all the crowd sought to touch him, for
power went out from him and healed
all. And he lifted up his eyes upon
the disciples, and, blessed [are] ye
poor, for ye are of this blessing of God.
Blessed ye that hunger now, for ye
shall be filled. Blessed ye that weep
now, for ye shall laugh. Blessed are
ye when men shall hate you, and
when they shall separate you from
them, and shall reproach [you], and
cast out your name as wicked, for
the Son of man's sake: remember in
that day and be glad for joy, as be-
hooved. Your reward is great in the heavens.

1 T. B. reads "brother of the other" with B C D E F G H I K L M N O P Q R S T U V W X Y Z. 2 T. B. reads "brother of the other" with B C D E F G H I K L M N O P Q R S T U V W X Y Z. 3 T. B. reads "brother of the other" with B C D E F G H I K L M N O P Q R S T U V W X Y Z. 4 T. B. reads "brother of the other" with B C D E F G H I K L M N O P Q R S T U V W X Y Z. 5 T. B. reads "brother of the other" with B C D E F G H I K L M N O P Q R S T U V W X Y Z.

- for after that manner did their fathers
not regard the prophets. But were
ye not then, for ye have received
your consolation. Woe to you that
are filled, for ye shall hunger. Woe
to you who laugh now, for ye shall
mourn and weep. Woe to you who
men speak well of you, for after that
manner did their fathers to the false
prophets. But to you that hear I
say, I love your enemies; do good to
them: that hate you; bless those that
curse you; pray for those who use
you despitefully. To him that smites
thee on the cheek, offer also the other;
and from him that would take away
thy garment, forbid not thy body also.
To every one that takes of thee
give; and from him that takes away
what is thine, ask it not back; and
as ye wish that men should do to
you, do ye also so to them who hate
you. And if ye love those that love
you, what thanks is it to you? Do
even sinners love those that love
them. And if ye do good to those
that do good to you, what thanks is it
to you? For even sinners do this same.
And if ye lend to them from whom
ye hope to receive, what thanks is it
to you? [For] even sinners lend to
sinners, that they may receive the
like. But love your enemies, and be
good, and kind, hoping for nothing
in return, and your reward shall be
great, and ye shall be sons of [the]⁶
Highest; for he is good to the un-
thankful and wicked. Be ye there-
fore merciful, even as your Father
also is merciful. And judgment, and
ye shall not be judged; condemn
not, and ye shall not be condemned;
humble, and it shall be humbled to you.

1 T. B. reads "brother of the other" with B C D E F G H I K L M N O P Q R S T U V W X Y Z. 2 T. B. reads "brother of the other" with B C D E F G H I K L M N O P Q R S T U V W X Y Z. 3 T. B. reads "brother of the other" with B C D E F G H I K L M N O P Q R S T U V W X Y Z. 4 T. B. reads "brother of the other" with B C D E F G H I K L M N O P Q R S T U V W X Y Z. 5 T. B. reads "brother of the other" with B C D E F G H I K L M N O P Q R S T U V W X Y Z. 6 T. B. reads "brother of the other" with B C D E F G H I K L M N O P Q R S T U V W X Y Z.

- 13 Give, and it shall be given to you: good
measure, pressed down, and shaken
together, and running over, shall be
given into your bosom: for with the
same measure with which ye mete it
shall be measured to you again.
- 14 "And he spake also a parable to
them: One a blind man used a blind
man? shall not both fall into [the]
ditch? The disciple is not above his
teacher, but every one that is perfect-
ed shall be as his teacher. But why
looked thou on the mote which is in
the eye of thy brother, but perceivedst
not the beam which is in thine own
eye? or how canst thou say to thy
brother, Brother, allow [me], I will
cast out the mote that is in thine eye,
thou art not seeing the beam that is in
thine eye? Hypocrite, cast out first
the beam out of thine eye, and then
thou shalt see clear to cast out the
mote which is in the eye of thy
brother. For there is no good tree
which produces corrupt fruit, nor a
corrupt tree which produces good
fruit. For every tree is known by its
own fruit, for figs are not gathered
from thorns, nor grapes gathered from
a brier. The good man, out of the
good treasure of his heart, brings
forth good; and the wicked [man],
out of the wicked treasure, brings forth
what is wicked: for out of the abundance
of the heart his mouth speaks. And
why call ye me Lord, Lord, and do
not do things that I say? Every one
that desires to come and learn my
words must leave these, I say, and
ye shall be to them. He is like
a man [travelling]⁷ home, who dig and
plant deep, and laid a foundation on
the rock; but a great wind coming,
the house is shaken, and is broken,
and will not stand. I, for I build here

- 15 founded on the rock? And he that has
laid and not done, is like a man who
has built a house on the ground with-
out foundation, on which the stream
broken, and immediately it fell, and
the house of that house was great.
- VII. And when he had completed all
his words in the hearing of the people,
he entered into Capernaum. And a
certain centurion a centurion who was
dear to him was ill and about to die;
and having heard of Jesus, he sent so-
me elders of the Jews, begging him
that he might come and save his
bondman. But they, being come to
Jesus, besought him diligently, say-
ing, He is worthy to whom thou
shouldest grant this, for he loves our
nation and himself has built the syna-
gogue for us. And Jesus went with
them. But already, when he was not
far from the house, the centurion sent
in his friends, saying to him, Lord,
do not trouble thyself, for I am not
worthy that thou shouldst enter
under my roof. Wherefore neither
did I count myself worthy to come to
thee. But say by a word and my ser-
vant shall be healed. For I also am
a man placed under authority, having
under myself soldiers, and I say to
this [man], Go, and he goes; and to
another, Come, and he comes; and to
my bondman, Go this, and he
does [it]. And Jesus hearing this
wondered at him, and turning to
the crowd following him said, I say
to you, Not even in Israel have I
found so great faith. And they who
and have went returning to the house
of the centurion, who was ill, in
good health.
- 16 "And it came to pass afterwards,⁸
he went into a city called Nain, and
many of his disciples and a great

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authority over all devils, and to heal
diseases, and send them to proclaim
the kingdom of God and to heal the
sick.* And he said to them, Take
nothing for the way, neither staff,
nor scrip, nor bread, nor money; nor
to have two body coats apiece. And
into whatsoever house ye enter, there
abide and thence go forth. And as
many as they not receive you, going
forth from that city, shake off* even
the dust from your feet for a witness
against them. And going forth they
passed through the villages, announc-
ing the glad things and healing
everywhere. And Herod the tetrarch
heard of all the things which were
done (by him)*, and was in perplexity,
because it was said by some that John
was risen from among (the) dead,
and by some that Elias had appeared,
and by others that one* of the old
prophets had risen again. And Herod
said, John I have beheaded, but who
is this of whom I hear such things?
and he sought to see him.

11 And the apostles having returned
related to him whatsoever they had
done. And he took them and with-
drew apart into a desert place of
a city called Bethsaida. But the
crowds knowing (it) followed him;
and he received them and spake to
them of the kingdom of God, and
cured those that had need of healing.

12 But the day began to decline, and the
twelve came and said to him, Send
away the crowd that they may go*
into the villages around, and into

the fields, and ridges and find ye shall
for him we are in a desert place.
13 And he said to them, Give ye them
to eat. And they said, We have not
more than five loaves and two fishes,
wherewith we should go and buy food for
all this people; for they were about
five thousand men. And he said to
his disciples, Make them sit down by
companies of fifties. And they did
so, and made them all sit down.
14 And taking the five loaves and the
two fishes, looking up to heaven he
blessed them, and broke and gave to
the disciples to set before the crowd.
15 And they all ate and were filled;
and there was taken up of what had
remained over and above to them in
fragments twelve basketfuls.

16 And it came to pass as he was
praying alone, his disciples were
with him, and he asked them say-
ing, Whom do the crowds say that I
am? But they answered and said, John
the baptist; but others, Elias; and
others, that one* of the old prophets
has risen again. And he said to
them, But ye, who do ye say that
I am? And Peter answering said,
The Christ of God. But, seriously
chastising them, he answered (them)
to say this to no man, saying, The
Son of man must suffer many things,*
and be rejected of the elders and
chief priests and scribes, and be
killed, and the third day be raised up.
17 And he said to (them) all, If any
one will come after me, let him deny him-
self and take up his cross daily* and

follow me; he whosoever shall de-
cline to save his life shall lose it; but
whosoever shall lose his life for my
sake, he shall save it. For what shall
a man profit if he shall have gained
the whole world, and have destroyed
or come under the penalty of the loss
of himself? For whosoever shall
have been ashamed of me and of my
words, of him will the Son of man be
ashamed when he shall come in the
glory, and (in that) of the Father,
and of the holy angels. But I say
unto you of a truth, There are some
of these standing here who shall not
taste death until they shall have seen
the kingdom of God.

18 And it came to pass after these
words, about eight days, that taking
Peter and John and James he went
up into a mountain* to pray. And
as he prayed the fashion of his coun-
tenance became different, and his
raiment white and effulgent. And
he was seen talked with him, who*
was Moses and Elias, who, appearing
in glory, spoke of his departure which
he was about to accomplish in Jeru-
salem. But Peter and those with
him were oppressed with sleep; but
having fully awoken they saw his
glory, and the two men who stood
with him. And it came to pass as
they departed from thence, Peter said to
Jesus, Master, it is good for us to be
here; and let us make three taberna-
cles, one for thee, and one for Moses,
and one for Elias; and knowing what
he said, that as he was saying these
things, there came a wind and over-
shadowed* them, and they feared
as they* entered into the cloud; and

there was a voice out of the cloud
saying, This is my beloved Son;
hear him. And as the voice was
heard, Jesus was found alone; and
they kept silence, and told no one
in those days any of the things they
had seen.

19 And it came to pass on the follow-
ing day, when they came down from
the mountain, a great crowd met
him. And lo, a man from the crowd
cried out saying, Teacher, I beseech
thee look upon my son, for he is mine
only child; and behold, a spirit takes
him, and suddenly he goes out, and
tosses him with foaming, and with
difficulty departs from him after
cramping him. And I besought thy
disciples that they might cast him
out, and they could not. And Jesus,
answering, said, O unbelieving and
perverted generation, how long* shall
I be with you and suffer you? Bring
hither thy son. But as he was yet
coming, the demon tore him and
dragged him all together. And Jesus
rebuked the unclean spirit, and healed
the child and gave him back to his
father. And all were astonished at
the glorious greatness of God. And
as all wondered at all the things
which (Jesus*) did, he said to his
disciples, Do ye let these words sink
into your ears. For the Son of man
is about to be delivered into men's
hands. But they understood not
this saying, and it was hid from
them that they should not perceive
it. And they feared to ask him con-
cerning that saying. And a reasoning
came in amongst them, who should
be the greatest of them. And Jesus

* He has nothing with (him) A. B. C. D. E. F. G. H. I. J. K. L. M. N. O. P. Q. R. S. T. U. V. W. X. Y. Z. AA. AB. AC. AD. AE. AF. AG. AH. AI. AJ. AK. AL. AM. AN. AO. AP. AQ. AR. AS. AT. AU. AV. AW. AX. AY. AZ. BA. BB. BC. BD. BE. BF. BG. BH. BI. BJ. BK. BL. BM. BN. BO. BP. BQ. BR. BS. BT. BU. BV. BW. BX. BY. BZ. CA. CB. CC. CD. CE. CF. CG. CH. CI. CJ. CK. CL. CM. CN. CO. CP. CQ. CR. CS. CT. CU. CV. CW. CX. CY. CZ. DA. DB. DC. DD. DE. DF. DG. DH. DI. DJ. DK. DL. DM. DN. DO. DP. DQ. DR. DS. DT. DU. DV. DW. DX. DY. DZ. EA. EB. EC. ED. EE. EF. EG. EH. EI. EJ. EK. EL. EM. EN. EO. EP. EQ. ER. ES. ET. EU. EV. EW. EX. EY. EZ. FA. FB. FC. FD. FE. FF. FG. FH. FI. FJ. FK. FL. FM. FN. FO. FP. FQ. FR. FS. FT. FU. FV. FW. FX. FY. FZ. GA. GB. GC. GD. GE. GF. GH. GI. GJ. GK. GL. GM. GN. GO. GP. GQ. GR. GS. GT. GU. GV. GW. GX. GY. GZ. HA. HB. HC. HD. HE. HF. HG. HH. HI. HJ. HK. HL. HM. HN. HO. HP. HQ. HR. HS. HT. HU. HV. HW. HX. HY. HZ. IA. IB. IC. ID. IE. IF. IG. IH. II. IJ. IK. IL. IM. IN. IO. IP. IQ. IR. IS. IT. IU. IV. IW. IX. IY. IZ. JA. JB. JC. JD. JE. JF. JG. JH. JI. JJ. JK. JL. JM. JN. JO. JP. JQ. JR. JS. JT. JU. JV. JW. JX. JY. JZ. KA. KB. KC. KD. KE. KF. KG. KH. KI. KJ. KK. KL. KM. KN. KO. KP. KQ. KR. KS. KT. KU. KV. KW. KX. KY. KZ. LA. LB. LC. LD. LE. LF. LG. LH. LI. LJ. LK. LL. LM. LN. LO. LP. LQ. LR. LS. LT. LU. LV. LW. LX. LY. LZ. MA. MB. MC. MD. ME. MF. MG. MH. MI. MJ. MK. ML. MM. MN. MO. MP. MQ. MR. MS. MT. MU. MV. MW. MX. MY. MZ. NA. NB. NC. ND. NE. NF. NG. NH. NI. NJ. NK. NL. NM. NO. NP. NQ. NR. NS. NT. NU. NV. NW. NX. NY. NZ. OA. OB. OC. OD. OE. OF. OG. OH. OI. OJ. OK. OL. OM. ON. OO. OP. OQ. OR. OS. OT. OU. OV. OW. OX. OY. OZ. PA. PB. PC. PD. PE. PF. PG. PH. PI. PJ. PK. PL. PM. PN. PO. PP. PQ. PR. PS. PT. PU. PV. PW. PX. PY. PZ. QA. QB. QC. QD. QE. QF. QG. QH. QI. QJ. QK. QL. QM. QN. QO. QP. QQ. QR. QS. QT. QU. QV. QW. QX. QY. QZ. RA. RB. RC. RD. RE. RF. RG. RH. RI. RJ. RK. RL. RM. RN. RO. RP. RQ. RR. RS. RT. RU. RV. RW. RX. RY. RZ. SA. SB. SC. SD. SE. SF. SG. SH. SI. SJ. SK. SL. SM. SN. SO. SP. SQ. SR. SS. ST. SU. SV. SW. SX. SY. SZ. TA. TB. TC. TD. TE. TF. TG. TH. TI. TJ. TK. TL. TM. TN. TO. TP. TQ. TR. TS. TT. TU. TV. TW. TX. TY. TZ. UA. UB. UC. UD. UE. UF. UG. UH. UI. UJ. UK. UL. UM. UN. UO. UP. UQ. UR. US. UT. UU. UV. UW. UX. UY. UZ. VA. VB. VC. VD. VE. VF. VG. VH. VI. VJ. VK. VL. VM. VN. VO. VP. VQ. VR. VS. VT. VU. VV. VW. VX. VY. VZ. WA. WB. WC. WD. WE. WF. WG. WH. WI. WJ. WK. WL. WM. WN. WO. WP. WQ. WR. WS. WT. WU. WV. WW. WX. WY. WZ. XA. XB. XC. XD. XE. XF. XG. XH. XI. XJ. XK. XL. XM. XN. XO. XP. XQ. XR. XS. XT. XU. XV. XW. XX. XY. XZ. YA. YB. YC. YD. YE. YF. YG. YH. YI. YJ. YK. YL. YM. YN. YO. YP. YQ. YR. YS. YT. YU. YV. YW. YX. YY. YZ. ZA. ZB. ZC. ZD. ZE. ZF. ZG. ZH. ZI. ZJ. ZK. ZL. ZM. ZN. ZO. ZP. ZQ. ZR. ZS. ZT. ZU. ZV. ZW. ZX. ZY. ZZ.

10 Or possibly "twelve basketfuls of fragments." "Bread and Alms" was the name of the feast of the Jews, and it was a custom to give bread and alms to the poor. The words "twelve basketfuls" are used in the text to indicate the quantity of the fragments. The words "twelve basketfuls" are used in the text to indicate the quantity of the fragments. The words "twelve basketfuls" are used in the text to indicate the quantity of the fragments.

18 I am not surprised with (him) "him" is the subject of the sentence. The words "I am not surprised with (him)" are used in the text to indicate the quantity of the fragments. The words "I am not surprised with (him)" are used in the text to indicate the quantity of the fragments. The words "I am not surprised with (him)" are used in the text to indicate the quantity of the fragments.

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seeing the remission of their sins: having taken a little child and set it by him, and said to them; Whosoever shall receive this little child in my name receives me, and whosoever shall receive me receives him that sent me. For he who is the least among you all, he is great. And John answering said, Master, we saw some exorcising out devils in thy name, and we forbade them, because we do not know thee with us. And Jesus said to him, Forbid them, not, for he that is not against you is for you.

And it came to pass when the days of his receiving them were fulfilled, that he needfully set on face to go to Jerusalem. And he sent messengers before him, saying, And having gone they entered into a village of the Samaritans, that they might make ready for him. And they did not receive him, because his face was turned as going to Jerusalem. And his disciples James and John seeing this, said, Lord, wilt thou that we speak (thus) thy name down from heaven, and thou come down, as also thou didst? But Jesus he rebuked them, and said, Ye know not of what spirit ye are. And they went to another village. And it came to pass, as they were in the way, one said to him, I will follow thee whithersoever thou goest, Lord. And Jesus said to him, The foxes have holes, and the birds of the heaven have nesting-places, but the Son of man has not where he may lay his head.

And he said to another, Follow me. But he said, Lord, allow me to go first and bury my father. But Jesus said to him, Burial the dead is for thy own kind, but do thou go and announce the kingdom of God. And another also said, I will follow thee, Lord, but first allow me to bid adieu to those at my house. But Jesus said to him, No man having laid his hand on the plough, and looking back is fit for the kingdom of God.

Now after these things the Lord appointed seventy others also, and sent them two and two before his face into every city and place where he himself was about to come. And he said to them, The harvest is great, but the workmen few; therefore pray ye the Lord of the harvest that he may send out workmen into his harvest. Go; behold I send you forth as lambs in the midst of wolves. Carry neither purse, nor scrip, nor sandals, and salute no one on the way. And into whatsoever house ye enter, say, Peace be to this house. And if a son of peace be there, your peace shall rest upon it; but if not, it shall turn to you again. And in the same house abide, eating and drinking with things as they have: for the workman is worthy of his hire. Remains to him home to him. And into whatsoever city ye go, say, Peace be to this city. And what is set before you, eat, and what is set before you, drink, and what is set before you, do.

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The kingdom of God is come nigh to you. But now whosoever city ye may have entered, and they do not receive you, go out into the streets and say, Blessed be thou that desistest, which clearest to us on the last day, for we shall set against you; but know that the kingdom of God is come nigh. I say to you that it shall be more tolerable for Sodom in that day than for that city. What to thee, Chorazin! thou too, Bethsaida! for if the power of power which have taken place in you had taken place in Tyre and Sidon, they had long ago repented, sitting in sackcloth and ashes. But it shall be more tolerable for Tyre and Sidon in the judgment than for you. And thou, Capernaum, who hadst been raised up in heaven, shalt be brought down even to hell. He that hears you hears me, and he that rejects you rejects me, and he that rejects me rejects him that sent me. And the seventy returned with joy, saying, Lord, even the devils are subject to us through thy name. And he said to them, I beheld Satan as lightning falling out of heaven. Behold, I give you the power of treading upon serpents and scorpions, and over all the power of the enemy, and nothing shall be able to injure you. Yet in this rejoice not, that the spirits are subject to you, but rejoice that your names are written

in the heavens. In the same hour Jesus rejoined to spirit^s and said, I praise thee, Father, Lord of the heaven and of the earth, that thou hast hid these things from the wise and prudent, and hast revealed them to babes: yea, Father, for thou has it been well-pleasing in thy sight. All things have been delivered to me by my Father, and no one knows who the Son is but the Father, and who the Father is but the Son, and he to whomsoever the Son is pleased to reveal him. And having turned to the disciples privately he said, Blessed are the eyes which see the things that ye see. For I say to you that many prophets and kings have desired to see the things which ye behold, and did not see them; and to hear the things which ye hear, and did not hear them.

And he said, a certain lawyer stood up to tempt him, and saying, Teacher, having done what shall I inherit life eternal? And he said to him, What is written in the law? how readest thou? But he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy understanding; and thy neighbor as thyself. And he said to him, Thou hast answered right: this do, and thou shalt live. But he, desiring of justifying himself, said to Jesus,

* T. B. reads: "And he said to them, Whosoever shall receive this little child in my name receives me, and whosoever shall receive me receives him that sent me. For he who is the least among you all, he is great. And John answering said, Master, we saw some exorcising out devils in thy name, and we forbade them, because we do not know thee with us. And Jesus said to him, Forbid them, not, for he that is not against you is for you. And it came to pass when the days of his receiving them were fulfilled, that he needfully set on face to go to Jerusalem. And he sent messengers before him, saying, And having gone they entered into a village of the Samaritans, that they might make ready for him. And they did not receive him, because his face was turned as going to Jerusalem. And his disciples James and John seeing this, said, Lord, wilt thou that we speak (thus) thy name down from heaven, and thou come down, as also thou didst? But Jesus he rebuked them, and said, Ye know not of what spirit ye are. And they went to another village. And it came to pass, as they were in the way, one said to him, I will follow thee whithersoever thou goest, Lord. And Jesus said to him, The foxes have holes, and the birds of the heaven have nesting-places, but the Son of man has not where he may lay his head."

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11 And who is my neighbour? And Jesus replying said, A certain man descended from Jerusalem to Jericho and fell into the hands of robbers, who also, having stripped him and inflicted wounds, went away leaving him in a half-dead state. And a certain priest happened to go down that way, and seeing him, passed on the opposite side; and in like manner also a Levite, being at the spot, came and looked at him, and passed on on the opposite side. But a certain Samaritan, journeying came to him, and seeing him, was moved with compassion, and came up to him, and bound up his wounds, putting in oil and wine; and having put him on his own beast, took him to the inn, and took care of him. And on the morrow (as he left), taking out two denarii he gave them to the innkeeper, and said to him, Take care of him, and whatsoever thou shalt expend more, I will render to thee on my coming back. Which (now) of these three seems to thee to have been neighbour of him who fell into the hands of the robbers? And he said, He that showed him mercy. And Jesus said to him, Go and do thou likewise.

12 And it came to pass as they went that he entered into a certain village; and a certain woman, Martha by name, received him into her house. And she had a sister called Mary, who also, having sat down at the feet of Jesus, was listening to his word.

13 Now Martha was distracted with much serving, and coming up she said, Lord, dost thou not care that my sister has left me to serve alone? Speak to her therefore that she may help me. But Jesus answering said to her, Martha, Martha, thou art careful and troubled about many things; but there is need of one, and Mary has chosen the good part, the which shall not be taken from her.

XI. And it came to pass as he was in a certain place praying, when he ceased, one of his disciples said to him, Lord, teach us to pray, even as John also taught his disciples. And he said to them, When ye pray, say, 'Father,* thy name be hallowed; thy kingdom come; give us our needed bread for each day; and remit to our sins, for we also remit to every one indebted to us; and lead us not into temptation.* And he said to them, Who among you shall have a friend, and shall go to him at midnight and say to him, Friend, let me have three loaves, since a friend of mine on a journey is come to me and I have nothing to set before him; and he within answering should say, Do not disturb me; the door is already shut, and my children are with me in bed; I cannot rise up to give [to] thee?—I say to you, Although he will not get up and give [them] to him because he is his friend, because of his shortness, at any rate, he will rise and give him as many as he wants. And I say to you, Ask, and

it shall be given to you; seek, and ye shall find; knock, and it shall be opened to you. For every one that asks receives; and he that seeks finds; and to him that knocks it will be opened. But of whom of you that is a father shall a son ask bread, and [the father] shall give him a stone? or a fish, and instead of a fish shall give him a serpent? or if also he shall ask an egg, shall give him a scorpion? If therefore ye, being evil, know how to give good gifts to your children, how much rather shall the Father who is of heaven give [the] Holy Spirit to them that ask him?

14 And he was casting out a demon, and it was dumb; and it came to pass, the demon being gone out, the dumb [man] spoke. And the crowds wondered. But some from among them said, By Beelzebub the prince of the demons casts he out demons.

15 And others tempting [him], sought from him a sign out of heaven. But he knowing their thoughts said to them, Every kingdom divided against itself is brought to desolation; and a house put against a house falls; and if also Satan is divided against himself, how shall his kingdom subsist? because ye say that I cast out demons by Beelzebub. But I by Beelzebub cast out demons, ye come—by whom do they cast [them] out? For this reason they shall be your judges.

16 But if by the finger of God I cast out demons, then the kingdom of God is come upon you. When the strong [man] armed keeps his own house, his goods are in peace; but when the stronger than he comes upon him, overcomes him, he takes away his panoply in which he trusted, and he

will divide the spoil [he has taken] from him. He that is not with me is against me, and he that gathers not with me scatters. When the unclean spirit has gone out of the man, he goes through dry places seeking rest; and not finding [any], he says, I will return to my house whence I came out. And having come, he finds it swept and adorned. Then he goes and takes seven other spirits worse than himself, and entering in, they dwell there; and the last condition of that man becomes worse than the first. And it came to pass as he spoke these things a certain woman, lifting up her voice, said of the crowd, and to him, Blessed is the womb that has borne thee, and the paps which have nursed thee. But he said, Yea rather, blessed are they who hear the word of God and keep [it].

17 But as the crowds thronged together, he began to say, This generation is a wicked generation; it seeks a sign, and a sign shall not be given to it but the sign of Jonas.* For as Jonas was a sign to the Ninevites, thus shall also the Son of man be to this generation. A queen of the south shall rise up in the judgment with the men of this generation and shall condemn them; for she came from the ends of the earth to hear the wisdom of Solomon; and behold, more than Solomon is here. Men of Nineveh shall stand up in the judgment with this generation and shall condemn it, for they repented at the preaching of Jonas; and behold, more than Jonas is here. But no one having lit a lamp sets it in secret, nor under the corn-measure, but on the lamp-stand, that they who enter in may see the light.

11. He walked in order the road, then he was, and that he was concerned. T. R. reads *because*, with A B & C. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

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11 The lamp of the body is thine^a eye: when^a thine eye is simple, thy whole body also is light: but when it is wicked, thy body also is dark. See therefore that the light which is in thee be not darkness. If therefore thy whole body [is] light, not having any part dark, it shall be all light as when the lamp shines thus with its brightness.

12 But as he spoke, a certain Pharisee sat down to him, and desiring to be placed himself at table. But the Pharisee seeing [it] wondered that he had not first washed before dinner. Thus the Lord said to him, Now do ye Pharisees cleanse the outside of the cup and of the dish, but your inward parts are full of plunder and wickedness. Fools, has not he who has made the outside made the inside also? But rather give alms of what ye have, and behold, all things are clean to you. But now unto you, Pharisees, for ye say titles of mine and say and every hour, and pass by the judgement and the love of God: thus ye ought to have done, and not have left these deeds. Woe unto you, Pharisees, for ye love the first seat in the synagogues and salutations in the market-places. Woe unto you,^b for ye are as the sepulchres which appear not, and the men walking over them do not know [it]. And one of the doctors of the law answering says to him, Teacher, in saying these things thou insultest us also. And he said, To you also woe, doctors of the law, for ye lay upon men burdens heavy to bear, and yourselves do not touch the burdens with one of your fingers.

13 Woe unto you, for ye build the sepulchres^c of the prophets, but your fathers killed them. Ye bear witness that and consent to the works of your fathers: for they killed them, and ye build [those sepulchres^d]. For this reason also the wisdom of God has said, I will send to these prophets and scribes, and of these shall they kill and drive out by persecution, that the blood of all the prophets which has been poured out from the foundation of the world may be required of this generation, from the blood of Abel to the blood of Zecharias, who perished between the altar and the incense: yea, I say to you, it shall be required of this generation. Woe also unto you, the doctors of the law, for ye have taken away the key of knowledge; yourselves have not entered in, and those who were entering in ye have hindered. And so he said these things to them; the scribes and the Pharisees began to press him sorely, and to make him speak of many things; watching him, and seeking^e to catch something out of his mouth, [that they might accuse him].

XII. In those [times] the multitude of the crowd being gathered together, so that they trod one on another, he began to say to the disciples first, Beware^f of the leaven of the Pharisees, which is hypocrisy; but there is nothing covered up, which shall not be revealed, nor secret that shall not be known; therefore whatever ye have said in the darkness shall be heard in the light, and what ye have spoken in the ear in abundance shall be proclaimed upon the housetops.

14 But I say to you, my friends, Fear not those who kill the body and after this have no more that they can do. But I will show you whom ye shall fear: Fear him who after he has killed the authority to cast into hell: yea, I say to you, Fear him. Are not five sparrows sold for two denarii^g? and one of them is not forgotten before God. But unto the hairs of your head are all numbered. Fear not therefore, ye are better than many sparrows. But I say to you, Whosoever shall confess me before men, the Son of man will confess him also before the angels of God: but he that shall have denied me before men shall be denied^h before the angels of God: and whosoever shall say a word against the Son of man it shall be forgiven him; but to him that speaks contumaciously against the Holy Spirit it shall not be forgiven. But when they being gone before the synagogues and rulers, and the authorities, he sat careful how or what ye shall answer, or what ye shall say; for the Holy Spirit shall teach you in the hour itself what should be said.

15 And a person said to him out of the crowd, Teacher, speak to my brother to divide the inheritance with me. But he said to him, Man, who has named me [as] a judge or a divider over you? And he said to them, Take heed and keep yourselves from all contentiousness, for [it is] not because a man is in abundance [that] his life is in his possessions. And he spoke a parable to them, saying, The land of a certain rich man brought forth abundantly. And he reasoned within himself saying, What shall I do? for

I have not [a place] where I shall lay up my fruits. And he said, Thus will I do: I will take away my possessions and build greater, and there I will lay up all my produce and my good things; and I will say to my soul, Soul, thou hast much good things laid by for many years; repose thyself, eat, drink, be merry. But God said to him, Fool, this night thy soul shall be requiredⁱ of thee; and whose shall be what thou hast prepared? Thus is he who lays up treasures for himself, and is not rich toward God.

16 And he said to his disciples, For this cause I say unto you, Be not careful for^j life, what ye shall eat, nor for the body, what ye shall put on. The life is more than food, and the body than raiment. Consider the ravens, that they^k sow not nor reap; which have neither storehouse nor granary; and God feeds them. How much better are ye than the birds? But which of you by being careful can add to his stature^l one^m cubit? If therefore ye cannot [do] even what is least, why are ye careful about the rest? Consider the lilies how they grow: they neither sow nor spin; but I say unto you, Not even Solomon in all his glory was clothed as one of these. But if God thus clothes the grass, which to-day is in the field and to-morrow is cast into [the] oven, how much rather you, O ye of little faith? And ye seek not what ye shall eat or what ye shall drink, and be not in anxiety: for all these things do the nations of the world seek after, and your Father knows that ye have need of these things; but seek hisⁿ kingdom, and [all] these things shall

^a P. C. reads "the" with B E L A. 1. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

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"be added to you. Fear not. *Hills
deck, for it has been the good pleasure
of your Father to give you
the kingdom. Sell what ye possess
and give alms: make to yourselves
treasures which do not grow old, a treasure
which does not fail in the heavens,
where this that does not decay
nor moth destroy. For where your
treasures are, there also will your heart
be. Let your loins be girded about and
lamps burning; and ye likewise who
wait for the Lord, who come to see
howe'er the wedding, that when he
comes and knocks they may open to
him immediately. Blessed are those
bondsmen whom the Lord find coming
shall find watching; verily I say
unto you, that he will gird himself
and make them recline at table, and
coming up will serve them. And if
he come in the second watch, and
even in the third watch, and find
(them) thus, blessed are those bondsmen.
But this know, that if the master
of the house had known in what hour
his thief was coming, he would have
watched, and not have suffered his house
to be broken through. And ye therefore,
be ye ready, for in the hour in which
ye do not think it, the Son of man
comes. And Peter said to him, Lord,
wilt thou thus this possible in us or also to all? And the
Lord said, Who then is the faithful
and prudent steward, whom his Lord
will set over his household, to give the
measure of corn to servants? Blessed
is that bondman whom his Lord find
doing thus, and doing them; verily
I say unto you, that he will set him
over all that he has. But if that bond-

man should say in his heart, My Lord
delays to come, and begin to beat
the menservants and the maid-servants,
and to eat and to drink and
to be drunken, the Lord of that bond-
man shall come on a day when he
does not expect it, and in an hour
he knows not of, and shall set him
in two and appoint his portion with
the unfaithful. But that bondman
who knew his own Lord's will, and
had not prepared himself, and done
his will, shall be beaten with many
stripes; but he who knew [it] not,
and did things worthy of stripes, shall
be beaten with few. And to every one
to whom more has been given, much
shall be required from him; and to
whom [more] have committed much,
they will ask from him the more. I
have come to set a fire on the earth,
and what will I if already it has been
kindled? But I have a baptism to
be baptized with, and how am I cramped
until it shall have been accom-
plished? Think ye that I have come
to give peace in the earth? Nay, I
say to you, but rather division: for
from henceforth there shall be five
in one house divided; three shall be
divided against two, and two against
three: father against son, and son
against father, mother against daughter,
and daughter against mother; a
mother-in-law against her daughter-in-law,
and a daughter-in-law against
her mother-in-law.

And he said also to the crowd,
When ye see a cloud rising out of the
west, straightway ye say, A shower
is coming; and so it happens. And
when ye see the south wind there,

ye say, There will be heat; and it
happens. Hypocrites, ye know how
to judge of the appearance of the
earth and of the heaven; how (ye
know) that ye do not discern this
time? And why even of yourselves
judge ye not what is right? For so
soon good with thine adverse party
before a magistrate, strive in the way
to be reconciled with him, lest he
drag thee away to the judge, and the
judge shall deliver thee to the officer,
and the officer cast thee into prison.

I say unto you, Thus shall it be with
every one that does not turn back and
give up all that he has.

XIII. Now at the same time there were
certain men who told him of the
Galileans whose blood Pilate mingled
with their oil of their sacrifices. And
he answering said to them, Think ye
that these Galileans were sinners be-
cause all the Galileans because they
suffered such things? No, I say to
you, but if ye repent not, ye shall all
perish in the same manner. Of those
catholicon on which the tower of Silo-
mon fell and killed them, think ye
that they were sinners beyond all
the men who dwell in Jerusalem? No, I say to you, but if ye repent not,
ye shall all perish in like manner.
And he spoke this parable: A certain
man had a fig tree planted in his
vineyard, and he came seeking fruit
upon it and did not find [any]. And
he said to the vineyarder, Behold,
[these] three years I come seeking
fruit on this fig tree and find none;
cut it down; why does it also remain
the ground useless? But he answer-
ing says to him, Sir, let it alone for
this year also, until I shall dig about

it and put dung, and if it shall bear
fruit—but if not, after that thou shalt
cut it down.

And he was teaching in one of the
synagogues on the sabbath. And
there was a woman there a spirit
of infirmity eighteen years, and she
was bent together and wholly unable
to lift her head up. And Jesus, seeing
her, called to [her], and said to
her, Woman, thou art loosed from
thine infirmity. And he laid his
hands upon her, and immediately
she was made straight, and glorified
God. But the ruler of the synagogue,
indignant because Jesus healed on
the sabbath, answering said to the
crowd, There are six days in which
[people] ought to work; in these
days come and be healed, and
not on the sabbath day. The Lord
therefore answered him and said,
Hypocrites! does not each one of
you on the sabbath loose his ox or his
ass from the manger and leading
away, water [it]? And this woman,
who is a daughter of Abraham, whom
Satan has bound, lo, [these] eighteen
years, ought she not to be loosed from
this bond on the sabbath day? And
as he said these things, all who were
opposed to him were ashamed; and
all the crowd rejoiced at all the
glorious things which were being
done by him.

And he said, To what is the king-
dom of God like? and to what shall
I liken it? It is like a grain of must-
ard seed, which a man took and
cast into his garden; and it grew and
became a great tree, and the birds of
heaven lodged in its branches. And
again he said, To what shall I liken

it? It is like a leaven, which a woman
took and hid in three measures of meal.

And he said, Thus shall the kingdom
of God come. And he said to the
crowd, Whosoever will be first of
all must be last of all, and servant
of all.

And he said, Whosoever will be
first of all must be last of all, and
servant of all. And he said to the
crowd, Whosoever will be first of
all must be last of all, and servant
of all.

* There is an ancient, Arabic, impossible to
translate, into English, but which is like this
text. It is in the Arabic Bible given to some
scholars in the middle of the 16th century.

* Or, "ye shall be." The Greek text is
"ye shall be." The Greek text is "ye shall
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the kingdom of God? It is like heaven, which a woman took and hid in three measures of meal till the whole was leavened.

And he went through one city and village after another, teaching and journeying to Nazareth.

And one said to him, Sir, [and] such as are to be saved—few in number? But he said unto them, Strive with earnestness to enter in through the narrow door; for many, I say to you, will seek to enter in and will not be able.

From the time that the master of the house shall have risen up, and shall have shut the door, and ye shall begin to stand without and to knock at the door, saying, Lord, open to us; and he answering shall say to you, I know you not whence ye are: then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets; and he shall say, I tell you, I do not know you: whence ye are, depart from me, all ye workers of iniquity. There shall be the weeping and the gnashing of teeth, when ye shall see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, but yourselves are out.

And they shall come from east and west, and from north and south, and shall be drawn at table in the kingdom of God. And behold, there are last who shall be first, and there are first who shall be last.

The same hour certain Pharisees came up, saying to him, Get out and go hence, for Herod is desirous to kill thee. And he said to them, Go tell that fox, Behold, I cast out devils

and accomplish even to-day and to-morrow, and the third [day] I am perfected; but I must needs walk to-day and to-morrow and the [day] following, for it must not be that a prophet perish out of Jerusalem.

Jerusalem, Jerusalem, the [city] that killeth the prophets and stoneth those that are sent unto her, how often would I have gathered thy children together, as a hen her brood under her wings, and ye would not. Behold, your house is left unto you; and I say unto you, that ye shall not see me ere ye read that ye say, Blessed [is] he that comes in the name of [the] Lord.

XIV. And it came to pass, as he went into the house of one of the rulers, [who was] of the Pharisees, to eat bread on [the] sabbath, that they were watching him. And behold, there was a certain crippled man [there] before him. And Jesus answering spoke unto the doctors of the law and Pharisees, saying, Is it lawful to heal on the sabbath? But they were silent.

And taking him by the hand, he led him out. And answering he said to them, Of which of you shall an ox or an ass fall into a well, but he does not straightway pull him up on the sabbath day? And they were not able to answer him to these things.

And he made a parable to those that were invited, remarking how they chose out the first places, saying to them, When thou art invited by any one to a wedding, do not lay thyself down in the first place at table, lest perhaps a more honorable than thou be invited by him, and he

who invited thee and him come and say to thee, Give place to this [man]; and then thou begin with shame to take the last place. But when thou hast been invited, go and put thyself down in the last place, that when he who has invited thee comes, he may say to thee, Friend, go up higher: then shalt thou have honour before all that are lying at table with thee.

For every one that exalts himself shall be abased, and he that abases himself shall be exalted.

And he said also to him that had invited him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor thy kinsfolk, nor rich neighbours; lest it may be, they also should invite thee in return, and a recompense be made thee. But when thou makest a feast,

call poor, crippled, lame, blind: and thou shalt be blessed; for they have not [the means] to recompense thee: for ye shall be recompensed then in the resurrection of the just.

And one of those that were lying at table with [them], hearing these things, said to him, Blessed [is] he who shall eat bread in the kingdom of God. And he said to him, A certain man made a great supper and invited many. And he sent his butler to the house of a supper to say to those who were invited, Come, for already all things are ready.

And all began, without exception, to excuse themselves. The first said to him, I have bought land, and I must go out and see it; I pray thee hold me for excused. And another said, I have bought five yokes of oxen, and I go to prove them; I pray thee hold me for excused. And another said, I have married a wife, and on this account I cannot come. And the butler

came up and brought back word of these things to his lord. Then the master of the house, in anger, said to his butler, Go out quickly into the streets and lanes of the city, and bring here the poor and crippled and lame and blind.

And the butler said, Sir, it is done as thou hast commanded; and there is still room. And the lord said to the butler, Go out into the ways and hedges and compel to come in, that my house may be filled; for I say to you, that not one of those men who were invited shall taste of my supper.

And great crowds went with him; and, turning round, he said to them, If any man come to me, and shall not leave his own father and mother, and wife, and children, and brethren, and sisters, yes, and his own life too, he cannot be my disciple; and whoever does not carry his cross and come after me cannot be my disciple.

For which of you, desirous of building a tower, does not first sit down and count the cost, if he have what [is] needed [to complete it]; or order that, having laid the foundation of it, and not being able to finish it, all who see it do not begin to mock at him, saying, This man began to build and was not able to finish? Or what king, going on his way to meet his war with another king, does not sitting down first take counsel whether he is able with ten thousand to meet him coming against him with twenty thousand? And if not, while he is yet far off, having sent out emissaries, he asks for terms of peace.

Then when every one of you who forsakes and all that is his own cannot be my disciple, he that has become a Samaritan, when with shall it be reconciled? It is proper

* Special in the judgment of the nation by Messiah, so as to enter into the kingdom: "the church."

* T. R. reads "gate" with A B C P A S. 40 41; text = B D L. 1, 2 last both.

* T. R. adds a second "and" with A D E T X A S. 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100 101 102 103 104 105 106 107 108 109 110 111 112 113 114 115 116 117 118 119 120 121 122 123 124 125 126 127 128 129 130 131 132 133 134 135 136 137 138 139 140 141 142 143 144 145 146 147 148 149 150 151 152 153 154 155 156 157 158 159 160 161 162 163 164 165 166 167 168 169 170 171 172 173 174 175 176 177 178 179 180 181 182 183 184 185 186 187 188 189 190 191 192 193 194 195 196 197 198 199 200 201 202 203 204 205 206 207 208 209 210 211 212 213 214 215 216 217 218 219 220 221 222 223 224 225 226 227 228 229 230 231 232 233 234 235 236 237 238 239 240 241 242 243 244 245 246 247 248 249 250 251 252 253 254 255 256 257 258 259 260 261 262 263 264 265 266 267 268 269 270 271 272 273 274 275 276 277 278 279 280 281 282 283 284 285 286 287 288 289 290 291 292 293 294 295 296 297 298 299 300 301 302 303 304 305 306 307 308 309 310 311 312 313 314 315 316 317 318 319 320 321 322 323 324 325 326 327 328 329 330 331 332 333 334 335 336 337 338 339 340 341 342 343 344 345 346 347 348 349 350 351 352 353 354 355 356 357 358 359 360 361 362 363 364 365 366 367 368 369 370 371 372 373 374 375 376 377 378 379 380 381 382 383 384 385 386 387 388 389 390 391 392 393 394 395 396 397 398 399 400 401 402 403 404 405 406 407 408 409 410 411 412 413 414 415 416 417 418 419 420 421 422 423 424 425 426 427 428 429 430 431 432 433 434 435 436 437 438 439 440 441 442 443 444 445 446 447 448 449 450 451 452 453 454 455 456 457 458 459 460 461 462 463 464 465 466 467 468 469 470 471 472 473 474 475 476 477 478 479 480 481 482 483 484 485 486 487 488 489 490 491 492 493 494 495 496 497 498 499 500 501 502 503 504 505 506 507 508 509 510 511 512 513 514 515 516 517 518 519 520 521 522 523 524 525 526 527 528 529 530 531 532 533 534 535 536 537 538 539 540 541 542 543 544 545 546 547 548 549 550 551 552 553 554 555 556 557 558 559 560 561 562 563 564 565 566 567 568 569 570 571 572 573 574 575 576 577 578 579 580 581 582 583 584 585 586 587 588 589 590 591 592 593 594 595 596 597 598 599 600 601 602 603 604 605 606 607 608 609 610 611 612 613 614 615 616 617 618 619 620 621 622 623 624 625 626 627 628 629 630 631 632 633 634 635 636 637 638 639 640 641 642 643 644 645 646 647 648 649 650 651 652 653 654 655 656 657 658 659 660 661 662 663 664 665 666 667 668 669 670 671 672 673 674 675 676 677 678 679 680 681 682 683 684 685 686 687 688 689 690 691 692 693 694 695 696 697 698 699 700 701 702 703 704 705 706 707 708 709 710 711 712 713 714 715 716 717 718 719 720 721 722 723 724 725 726 727 728 729 730 731 732 733 734 735 736 737 738 739 740 741 742 743 744 745 746 747 748 749 750 751 752 753 754 755 756 757 758 759 760 761 762 763 764 765 766 767 768 769 770 771 772 773 774 775 776 777 778 779 780 781 782 783 784 785 786 787 788 789 790 791 792 793 794 795 796 797 798 799 800 801 802 803 804 805 806 807 808 809 810 811 812 813 814 815 816 817 818 819 820 821 822 823 824 825 826 827 828 829 830 831 832 833 834 835 836 837 838 839 840 841 842 843 844 845 846 847 848 849 850 851 852 853 854 855 856 857 858 859 860 861 862 863 864 865 866 867 868 869 870 871 872 873 874 875 876 877 878 879 880 881 882 883 884 885 886 887 888 889 890 891 892 893 894 895 896 897 898 899 900 901 902 903 904 905 906 907 908 909 910 911 912 913 914 915 916 917 918 919 920 921 922 923 924 925 926 927 928 929 930 931 932 933 934 935 936 937 938 939 940 941 942 943 944 945 946 947 948 949 950 951 952 953 954 955 956 957 958 959 960 961 962 963 964 965 966 967 968 969 970 971 972 973 974 975 976 977 978 979 980 981 982 983 984 985 986 987 988 989 990 991 992 993 994 995 996 997 998 999 1000

* T. R. reads "gate" with A B C P A S. 40 41; text = B D L. 1, 2 last both.

* T. R. adds "and" with A D E T X A S. 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100 101 102 103 104 105 106 107 108 109 110 111 112 113 114 115 116 117 118 119 120 121 122 123 124 125 126 127 128 129 130 131 132 133 134 135 136 137 138 139 140 141 142 143 144 145 146 147 148 149 150 151 152 153 154 155 156 157 158 159 160 161 162 163 164 165 166 167 168 169 170 171 172 173 174 175 176 177 178 179 180 181 182 183 184 185 186 187 188 189 190 191 192 193 194 195 196 197 198 199 200 201 202 203 204 205 206 207 208 209 210 211 212 213 214 215 216 217 218 219 220 221 222 223 224 225 226 227 228 229 230 231 232 233 234 235 236 237 238 239 240 241 242 243 244 245 246 247 248 249 250 251 252 253 254 255 256 257 258 259 260 261 262 263 264 265 266 267 268 269 270 271 272 273 274 275 276 277 278 279 280 281 282 283 284 285 286 287 288 289 290 291 292 293 294 295 296 297 298 299 300 301 302 303 304 305 306 307 308 309 310 311 312 313 314 315 316 317 318 319 320 321 322 323 324 325 326 327 328 329 330 331 332 333 334 335 336 337 338 339 340 341 342 343 344 345 346 347 348 349 350 351 352 353 354 355 356 357 358 359 360 361 362 363 364 365 366 367 368 369 370 371 372 373 374 375 376 377 378 379 380 381 382 383 384 385 386 387 388 389 390 391 392 393 394 395 396 397 398 399 400 401 402 403 404 405 406 407 408 409 410 411 412 413 414 415 416 417 418 419 420 421 422 423 424 425 426 427 428 429 430 431 432 433 434 435 436 437 438 439 440 441 442 443 444 445 446 447 448 449 450 451 452 453 454 455 456 457 458 459 460 461 462 463 464 465 466 467 468 469 470 471 472 473 474 475 476 477 478 479 480 481 482 483 484 485 486 487 488 489 490 491 492 493 494 495 496 497 498 499 500 501 502 503 504 505 506 507 508 509 510 511 512 513 514 515 516 517 518 519 520 521 522 523 524 525 526 527 528 529 530 531 532 533 534 535 536 537 538 539 540 541 542 543 544 545 546 547 548 549 550 551 552 553 554 555 556 557 558 559 560 561 562 563 564 565 566 567 568 569 570 571 572 573 574 575 576 577 578 579 580 581 582 583 584 585 586 587 588 589 590 591 592 593 594 595 596 597 598 599 600 601 602 603 604 605 606 607 608 609 610 611 612 613 614 615 616 617 618 619 620 621 622 623 624 625 626 627 628 629 630 631 632 633 634 635 636 637 638 639 640 641 642 643 644 645 646 647 648 649 650 651 652 653 654 655 656 657 658 659 660 661 662 663 664 665 666 667 668 669 670 671 672 673 674 675 676 677 678 679 680 681 682 683 684 685 686 687 688 689 690 691 692 693 694 695 696 697 698 699 700 701 702 703 704 705 706 707 708 709 710 711 712 713 714 715 716 717 718 719 720 721 722 723 724 725 726 727 728 729 730 731 732 733 734 735 736 737 738 739 740 741 742 743 744 745 746 747 748 749 750 751 752 753 754 755 756 757 758 759 760 761 762 763 764 765 766 767 768 769 770 771 772 773 774 775 776 777 778 779 780 781 782 783 784 785 786 787 788 789 790 791 792 793 794 795 796 797 798 799 800 801 802 803 804 805 806 807 808 809 810 811 812 813 814 815 816 817 818 819 820 821 822 823 824 825 826 827 828 829 830 831 832 833 834 835 836 837 838 839 840 841 842 843 844 845 846 847 848 849 850 851 852 853 854 855 856 857 858 859 860 861 862 863 864 865 866 867 868 869 870 871 872 873 874 875 876 877 878 879 880 881 882 883 884 885 886 887 888 889 890 891 892 893 894 895 896 897 898 899 900 901 902 903 904 905 906 907 908 909 910 911 912 913 914 915 916 917 918 919 920 921 922 923 924 925 926 927 928 929 930 931 932 933 934 935 936 937 938 939 940 941 942 943 944 945 946 947 948 949 950 951 952 953 954 955 956 957 958 959 960 961 962 963 964 965 966 967 968 969 970 971 972 973 974 975 976 977 978 979 980 981 982 983 984 985 986 987 988 989 990 991 992 993 994 995 996 997 998 999 1000

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either his hand nor his foot? If it had not, He then have said to him, let him alone.

XV. And all the tax-gatherers and the sinners were coming to him to hear him; and the Pharisees and the scribes murmured, saying, This [man] receives sinners and eats with them. And he spoke to them this parable, saying, What man of you having a hundred sheep, and having lost one of them, does not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And having found it, he lays it upon his own shoulders, rejoicing; and being come to the house, calls together the friends and the neighbours, saying to them, Rejoice with me, for I have found my lost sheep. I say unto you, that thus shall it be joy in heaven for one sinner repenting, rather than for ninety and nine righteous who have no need of repentance. Or what woman having ten drachmas, if she lose one drachma, does not light a lamp, and sweep the house and seek carefully? And having found it, she calls together the friends and neighbours, saying, Rejoice with me, for I have found the drachma which I had lost. Thus, I say unto you, there is joy before the angels of God for one repenting sinner. And he said, A certain man had two sons; and the younger of them said to the father, Father, give to me the share of the property that falls to me. And he divided to them what he was possessed of. And after not many days the younger son gathered all

his money, went away into a country a long way off, and there dissipated his property, living in debauchery. But when he had spent all there arose a violent famine throughout that country, and he began to be in want. And he went and joined himself to one of the citizens of that country, and he sent him into his fields to feed swine. And he longed to fill his belly with the husks which the swine were eating; and no one gave to him. And coming himself to himself, he said, How many times would I have served my father's house abundance of bread, and I have not been able to get a farthing. I will rise up and go to my father, and I will say to him, Father, I have sinned against heaven and before thee; I am no longer worthy to be called thy son: make me as one of thy hired servants. And he rose up and went to his own father. But while he was yet a long way off, his father saw him, and was moved with compassion, and ran, and fell upon his neck, and covered him with kisses. And the son said to him, Father, I have sinned against heaven and before thee; I am no longer worthy to be called thy son. But the father said to his bondmen, Bring out the best robe and clothe him so; and put a ring on his hand and sandals on his feet; and bring the fatted calf and kill it, and let us eat and make merry: for this my son was dead and has come to life; he was lost and has been found. And they began to make merry. And his older son was in the field; and as he coming up, he drew nigh to the house, he heard music and dancing. And hav-

ing called one of the servants, he inquired what these things meant.

XVI. And he said to him, They brother is come, and thy father has killed the fatted calf, because he has received him back safe. And he said to him, What is that I hear of this? give me the reckoning of thy stewardship, for thou must be an steward. And the steward said within himself, What shall I do; for my lord is taking the reckoning from me? I am not able to dig; I am ashamed to beg. I know what I will do, that when I shall have been removed from the stewardship I may be received into his house. And having called to him each one of the farmers of his own land, he said to the first, How much owest thou to my lord? And he said, A hundred bushels of oil. And he said to him, Take thy writing and sit down quickly and write fifty. Then he said to

another, And thou, how much owest thou own? And he said, A hundred sars of wheat. And he says to him, Take thy writing and write eighty. And the lord passed the righteous around because he had done prudently. For the sons of this world are, for their own generation, more prudent than the sons of light. And I say to you, Waken to yourselves friends with the mammon of unrighteousness, that when it fails ye may be received into the eternal habitation. He that is faithful in the least is faithful also in much; and he that is unrighteous in the least is unrighteous also in much. If therefore ye have not been faithful in the unrighteous mammon, who shall entrust to you the true? and if ye have not been faithful in that which is another's, who shall give to you your own? No servant can serve two masters, for either he will hate the one and will love the other, or he will cleave to the one and despise the other. Ye cannot serve God and mammon.

And the Pharisees also, who were covetous, heard all these things, and mocked him. And he said to them, It is true they justify themselves before men, but God knows their hearts; for what amongst men is highly thought of is an abomination before God. The law and the prophets [were] until John: from that time the glad tidings of the kingdom of God are announced; and every one presses his way into it. But it is easier for the heaven and the earth should pass away than that one tithe of the law should fail. Every one who puts away his wife and marries another commits adultery; and every one that marries one put away from a husband commits adultery.

XVII. And he said also to his disciples, There was a certain rich man who had a steward, and he was accused to him as wasting his goods. And having called him, he said to him, What is that I hear of thee? give me the reckoning of thy stewardship, for thou must be an steward. And the steward said within himself, What shall I do; for my lord is taking the reckoning from me? I am not able to dig; I am ashamed to beg. I know what I will do, that when I shall have been removed from the stewardship I may be received into his house. And having called to him each one of the farmers of his own land, he said to the first, How much owest thou to my lord? And he said, A hundred bushels of oil. And he said to him, Take thy writing and sit down quickly and write fifty. Then he said to

^a Literally, "they say that" "because it says," &c.

^b Literally, "they say that" "because it says," &c.

^c Literally, "they say that" "because it says," &c.

^d Literally, "they say that" "because it says," &c.

^e Literally, "they say that" "because it says," &c.

^f Literally, "they say that" "because it says," &c.

^g Literally, "they say that" "because it says," &c.

^h Literally, "they say that" "because it says," &c.

ⁱ Literally, "they say that" "because it says," &c.

^j Literally, "they say that" "because it says," &c.

^k Literally, "they say that" "because it says," &c.

^l Literally, "they say that" "because it says," &c.

^m Literally, "they say that" "because it says," &c.

ⁿ Literally, "they say that" "because it says," &c.

^o Literally, "they say that" "because it says," &c.

to them, Where the body is, there¹ the eagles will be gathered together.
² (XVIII.) And he spoke also a parable to them to the purport that they³ should always pray and not faint saying, There was a⁴ judge in a city, not fearing God and not respecting man; and there was a⁵ widow in that city, and she came to him, saying, Avenge me of mine adversary⁶ party. And he would not for a time; but afterwards he said within himself, If even I fear not God and respect not man, at any rate because this widow annoys me I will avenge her, that she may not by perpetual coming completely harass me. And the Lord said, Hear what the unjust judge says. And shall not⁷ God at all avenge his elect, who cry to him day and night and he hears⁸ long at it⁹ them? I say unto you that he will avenge them speedily. But when the Son of man comes, shall he indeed find faith on the earth?
¹⁰ And he spoke also to some, who trusted in themselves that they were righteous and made nothing of all the rest of men, this parable: Two men went up into the temple to pray: the one a Pharisee, and the other a tax-gatherer. The Pharisee, standing, prayed thus to himself: "God, I thank thee that I am not as the rest of men, rapacious, unjust, adulterers, or even as this tax-gatherer; I fast twice to the week, I give¹¹ everything I give. And the tax-gatherer, standing afar off, would not lift up even his eyes to heaven, but smote upon his breast, saying, O God, have compassion on me, the sinner."

[illegible]

14 I say unto you, This man went down to his house justified rather than thou [others]. For every one who exalts himself shall be humbled, and he that humbles himself shall be exalted.

15 And they brought to him also infants that he might touch them, but the disciples when they saw [it] rebuked them. But Jesus calling them to [him] said, Suffer little children to come to me, and do not forbid them, for of such is the kingdom of God.

16 Verily I say to you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein.

17 And a certain ruler asked him saying, Good teacher, having done what, shall I inherit eternal life? But Jesus said to him, Why callest thou me good? There is none good but one, God. Thou knowest the commandments: Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother. And he said, All these things have I kept from my youth.

18 And when Jesus had heard this, he said to him, One thing is lacking to thee yet: Sell all that thou hast and distribute to the poor, and thou shalt have treasure in the heavens,* and come, follow me. But when he heard this he became very sorrowful, for he was very rich. But when Jesus saw that he became very sorrowful, he said, How difficult shall these who have riches enter into the kingdom of God! For it is easier for a camel to enter* through a needle's eye than for a rich man to enter into the kingdom of God.

19 And those who heard it said

[illegible]

37 And who can be saved? But he said, The things that are impossible with men are possible with God. And Peter said, Behold, we have left all things* and have followed thee. And he said to them, Verily I say to you, There is no one who has left home, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more at this time, and in the coming age life eternal.

38 And he took the twelve to Thiro, and said to them, Behold, we go up to Jerusalem, and all things that are written of the Son of man by the prophets shall be accomplished; for he shall be delivered up to the nations, and shall be mocked, and insulted, and spit upon. And when they have scourged him they will kill him; and on the third day he will rise again. And they understood nothing of these things. And this word was hidden from them, and they did not know what was said.

39 And it came to pass when he came into the neighbourhood of Jericho, a certain blind man sat by the wayside begging. And when he heard the crowd passing, he inquired what this might be. And they told him that Jesus the Nazarene was passing by.

40 And he cried out saying, Jesus, Son of David, have mercy on me. And those who were going before rebuked him that he might be silent; but he cried out so much the more, Son of David, have mercy on me.

41 And Jesus stood still, and commanded him to be led to him. And when he drew nigh he asked him (saying), What wilt thou? And he said, Lord, that I may see. And Jesus said to him, See; thy faith has healed thee. And immediately

It is the most music in Greek or "ancient,"
I believe, like "ancient" was almost ever "the music."

XI. And he entered and passed
 through Jericho. And behold, there
 was a man by name called Zacharias,
 and he was chief of the priests, and
 his wife was barren. And he sought to see
 Jesus who he was,² and he could not
 for this crowd, because he was little
 in stature. And running on before,
 he got up into a synagogue that he
 might see him, for he was going to
 pass that way. And when he
 came up to the place, Jesus looked
 up and saw him, and said to him,
 Zacharias, make haste and come
 down, for today I must remain in
 thy house. And he made haste and
 came down, and received him with
 joy. And all murmured when they
 saw [it], saying, He has turned in
 to lodge with a sinful man. But
 Zacharias stood and said to the Lord,
 Behold, Lord, the half of my goods I
 give to the poor, and if I have taken
 anything from any man by false
 accusation, I return [him] twofold.
 And Jesus said to him, Today salva-
 tion is come to this house, because
 as he also is a son of Abraham; for
 the Son of man has come to seek and
 to save that which is lost.
 But as they were listening to these
 things, he added and spoke a parable,
 because he was near to Jerusalem,
 and they thought that the kingdom
 of God was about to be instant-
 ly manifested. He said therefore,
 A certain high-born man went to
 a distant country to receive for him-
 self a kingdom and return. And having
 called his own ten bondmen, he gave
 to them ten minas, and sent to them
 Trade while I am coming.³ But his
 citizens hated him, and sent a

* Laterally, "why not?"
 * T, L, Q, S, & W are all so used without, as in
 L, Q, S, & W, only. The answer is this answer.
 * On the knowledge of it.
 * The same answer as all T, L, Q, S, & W, but
 L, S, & W, are used to produce, (see, 12); while
 L, S, & W, are used to produce, (see, 12); while
 T, L, Q, S, & W, are used to produce, (see, 12).

they knew that he had spoken this parable of his time.

And having said these things, they went and withdrew themselves, pretending to be just men, that they might take hold of him in his temptation, so that they might deliver him up to the power and sentence of the governor. And they asked him saying, Teacher, we know that thou art just and truest of sight, and acceptest no man's person, but instructest with truth the way of God: Is it lawful for us to give tribute to Caesar, or not? But pursuing their doubt he said to them, Why do ye tempt me? Show me a denarius. Whose image and superscription hath it? And answering they said, Caesar's. And he said to them, Pay therefore what is Caesar's to Caesar, and what is God's to God. And they were not able to take hold of him in his expressions before the people, and, wondering at his answer, they were silent.

And some of the Sadducees, who deny that there is any resurrection, coming up (in trial) demanded of him saying, Teacher, Moses wrote to us, If any one's brother, who has a wife, die, and he have no children, his brother shall take the wife and raise up seed to his brother. There were then seven brothers; and the first, having taken a wife, died childless; and the second (took the woman, and he died childless); and the third took her; and in like manner also the seven: all the women also died. In the resurrection therefore of which of them does she become wife, for she seven had her as wife? And Jesus

said to them, The sons of this world are married and are given in marriage, but they who are counted worthy to have part in that world, and the resurrection from among the dead, neither marry nor are given in marriage; for neither can they die any more, for they are equal to angels, and are sons of God, being sons of the resurrection. But that the dead rise, even Moses showed in the section of the book, when he called the Lord the God of Abraham and the God of Isaac and the God of Jacob; but he is not God of the dead but of the living; for all live for him. And some of the scribes answering said, Teacher, thou hast well spoken. For they did not dare say more to ask him anything.

And he said to them, How do they say that the Christ is David's son, and David himself says in the book of Psalms, The Lord said to my Lord, Sit at my right hand, until I put thine enemies beneath thy feet? David therefore calls him Lord, and how is he his son?

And, as all the people were listening, he said to his disciples, Beware of the scribes, who like to walk about in long robes, and who love salutations in the market-places, and first seats in the synagogues, and great places as suppers; who devour the houses of widows, and so present make long prayers. These shall receive a severer judgment.

XXI. And he looked up and saw the rich casting their gifts into the treasury; but he saw also a certain poor widow casting therein two mites. And he said, Verily I say unto you, that this poor widow has cast in more

than all; for all these out of their abundance have cast in the gifts of their riches; but she out of her need has cast in all she living which she had.

And as some spoke of the temple, that it was adorned with goodly stones and consecrated offerings, he said, (As to) those things which ye are beholding, days are coming in which there shall not be left stone upon stone which shall not be thrown down. And they asked him saying, Teacher, when shall these things be; and what is the sign when these things are going to take place? And he said, See that ye have not led astray, for many shall come in my name, saying, I am he, and the time is drawn nigh: as ye not (mislead) after them. And when ye shall hear of wars and rumours, be not terrified, for these things must first take place; but the end is not immediately. Then he said to them, Nations shall rise up against nations, and kingdoms against kingdoms; there shall be both great earthquakes and pestilences; and there shall be fearful sights and great signs from heaven. But before all these things they shall lay their hands upon you and persecute you, delivering [you] up to synagogues and prisons, bringing [you] before kings and governors on account of my name; but it shall come unto you for a testimony. Suffer therefore in your hearts not to be troubled beforehand [your] deliverance, for I will give you a mouth and wisdom which all your opposers

shall not be able to reply to or resist. But ye will be delivered up even by parents and brethren and relations and friends, and they shall put to death [some] from among you, and ye will be hated of all for my name's sake. And a hair of your head shall not be lost. In so wise words, If your persecutions gain your souls? But when ye are Jerusalem encompassed with armies, then know that its desolation is drawn nigh. Then let those who are in Judaea flee to the mountains, and those who are in the midst of it depart out, and those who are in the country not enter into it; for these are days of vengeance, that all the things that are written may be accomplished. But woe to them that are with child and to them who give suck in those days, for there shall be great distress upon the land and wrath upon this people. And they shall fall by the edge of the sword, and be led captive into all the nations; and Jerusalem shall be trodden down of the nations until (the times of the) nations be fulfilled. And there shall be signs in sun and moon and stars, and upon the earth distress of nations in perplexity at the roar of the sea and swelling waves, and men ready to die through fear and expectation of what is coming on the habitable earth, for the powers of the heavens shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. So when these things begin to come to

* 197. "and then." 198. I think there is a mistake in the reading of the text, and should after "and then," read "and then."

* 199. "and then." 200. "and then." 201. "and then."

* 202. "and then." 203. "and then." 204. "and then."

* 205. "and then." 206. "and then." 207. "and then."

* 208. "and then." 209. "and then." 210. "and then."

* 211. "and then." 212. "and then." 213. "and then."

* 214. "and then." 215. "and then." 216. "and then."

* 217. "and then." 218. "and then." 219. "and then."

* 220. "and then." 221. "and then." 222. "and then."

* 223. "and then." 224. "and then." 225. "and then."

* 226. "and then." 227. "and then." 228. "and then."

* 229. "and then." 230. "and then." 231. "and then."

* 232. "and then." 233. "and then." 234. "and then."

* 235. "and then." 236. "and then." 237. "and then."

* 238. "and then." 239. "and then." 240. "and then."

* 241. "and then." 242. "and then." 243. "and then."

* 244. "and then." 245. "and then." 246. "and then."

* 247. "and then." 248. "and then." 249. "and then."

* 250. "and then." 251. "and then." 252. "and then."

* 253. "and then." 254. "and then." 255. "and then."

* 256. "and then." 257. "and then." 258. "and then."

* 259. "and then." 260. "and then." 261. "and then."

* 262. "and then." 263. "and then." 264. "and then."

* 265. "and then." 266. "and then." 267. "and then."

* 268. "and then." 269. "and then." 270. "and then."

* 271. "and then." 272. "and then." 273. "and then."

* 274. "and then." 275. "and then." 276. "and then."

pass, look up and lift up your heads, because your redemption draweth nigh. And he spake a parable to them: Behold the fig tree and all the trees; when they already sprout, ye know of your own selves (an) looking (at them), that already the summer is near. So also ye, when ye see these things take place, know that the Kingdom of God is near. Verily I say unto you, that this generation shall in no wise pass away until all come to pass. The heaven and the earth shall pass away, but my words shall in no wise pass away. But take heed to yourselves lest possibly your hearts be laden with surfeiting and drinking and cares of life, and that day come upon you suddenly, as a snare; for as a snare shall it come upon all them that dwell upon the face of the whole earth. Watch therefore, praying at every season, that ye may in accounted worthy to escape all these things which are about to come to pass, and to stand before the Son of man.

XXII. And by day he was teaching in the temple, and by night, going out, he remained abroad on the mountain called (the mount) of Olives; and all the people came early in the morning to him in the temple to hear him. Now the feast of unleavened bread, which [is] called the passover, drew nigh, and the chief priests and the scribes sought how they might kill him; for they feared the people. And Siden entered into Judas, who was surnamed Iscariote, being of the number of the twelve. And he went away and spoke with the chief priests and explained to them how he should deliver him up to them. And they were rejoiced, and agreed to give him money. And he came to an

agreement to do it, and sought an opportunity to deliver him up to them away from the crowd.

And the day of unleavened bread came, in which the passover was to be killed. And he sent Peter and John, saying, Go and prepare the passover for us, that we may eat [it]. But they said to him, Where wilt thou that we prepare [it]? And he said to them, Behold, as ye enter into the city a man will meet you, carrying an earthen pitcher of water; follow him into the house where he goes in; and ye shall say to the master of the house, The teacher says to thee, Where is the guest-chamber where I may eat the passover with my disciples? And he will show you a large upper room furnished: there make ready. And having done they found it as he had said to them; and they prepared the passover.

And when the hour was come, he placed himself at table, and the twelve^b sponged with him. And he said to them, With desire I have desired to eat this passover with you before I suffer. For I say unto you, that I will not eat any more at all of it until it be fulfilled in the kingdom of God. And having received a cup, when he had given thanks he said, Take this and divide it among yourselves. For I say unto you, that I will not drink at all of the fruit of the vine until the kingdom of God come. And having taken a loaf, when he had given thanks, he broke [it], and gave [it] to them, saying, This is my body which is given for you: this do in remembrance of me. In like manner also the cup, after having cupped, saying, This cup [is] the new covenant in

my blood, which is poured out for you. Moreover, behold, the hand of him that traitors me up [is] with me on the table; and the Son of man indeed goes as it is determined, but woe unto that man by whom he is delivered up. And they began to question together among themselves who then it could be of them who was about to do this. And there was also a strife among them which of them should be held to be [the] greater. And he said to them, The kings of the nations rule over them and they that exercise authority over them are called benefactors. But ye [shall] not [be] thus; but let the greater among you be as the younger, and the leader as he that serves. For which [is] greater, he that is at table or he that serves? [Is] not he that is at table? But I am in the midst of you as the one that serves. But ye are they who have persevered with me in my temptations. And I appoint unto you, as my Father has appointed unto me, a kingdom, that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

And the Lord said,^c Simon, Simon, behold, Satan has demanded to have you, as all [you] as wheat; but I have besought for thee that thy faith fail not; and thou, when thou hast been restored, confirm thy brethren. And he said to him, Lord, with these I am ready to go both to prison and to death. And he said, I tell thee, Peter, [the] cock shall not crow to-day before that thou shalt thrice deny that thou knowest me. And he said to them, When I send you without purse and scrip and sun-

dals, did ye lack anything? And they said, Nothing. He said therefore to them, But now in that hour I perceive let him take [it], as like manner also a scrip, and he that has worn [it] him sell his garment and buy a sword; for I say unto you, that this that is written must yet be accomplished in me. And he was reckoned with [the] lawless; but also the things concerning me have an end. And they said, Lord, behold here are two swords. And he said to them, It is enough.

And going forth he went according to his custom to the mount of Olives, and the disciples also followed him. And when he was at the place he said to them, Pray that ye enter not into temptation. And he was withdrawn from them about a stone's throw, and having bowed down he prayed, saying, Father, if thou wilt, remove this cup from me;—but thou, not my will, but thine be done. And an angel appeared to him from heaven strengthening him. And being in conflict he prayed more intently. And his sweat became as great drops of blood, falling down upon the earth. And rising up from his prayer, coming to the disciples, he found them sleeping from grief. And he said to them, Why sleep ye? rise up and pray that ye enter not into temptation.

As he was yet speaking, behold, a crowd, and he that was called Judas, one of the twelve, went on before them, and drew near to Jesus to kiss him. And Jesus said to him, Judas, deliverest thou up the Son of man with a kiss?

And they who were around him,

^a Many read 'last month' with B D Vesp. A. C. E. L. A. & ac. See Nyr. Marg. Watch therefore, Mt. E.

^b B. D. L. X. Marg. read 'called'.
^c T. B. adds 'me,' with C D E. A. B. H. L. P. B. Y. & ac. I do omit. C. P. find (see. Rom.) here.

add 'and the twelve.'
^a 'because' 'that' 'then'.
^b 'Twelve' is doubtful, but has the support of A. C. B. L. P. B. C. E. L. A. & ac. See Nyr. Marg.; in B. D. find (see. Rom.) omit; L. A. omit 'apostles'.
^c A. B. C. D. E. L. P. B. H. L. A. & ac. see ac.

^a B. D. L. T. Marg. read 'let'.
^b B. L. T. Marg. They could show it to you.
^c In middle voice this is the form of *deprecari*. It is not here, I think, as Alfred says, 'and yet you, trusted so much sometimes. The place is, 'a request to be given up into a person's hands.' 'Literally' 'not returned back'.
^d See note on 12. 27. (B. L. C. T. Komit. 25.)
^e A. B. D. H. L. Q. T. X. See Nyr. Marg. with 26.

^a T. B. reads 'me,' with B. C. A. P. A. & ac. See Nyr. Marg. A. B. C. E. L. A. M. T. A. & L. 15. See Marg. with 26.
^b But then, 'me'.
^c A. B. C. Y. B. L. C. E. L. A. & ac. See Nyr. Marg. with D. P. Q. and almost all others.
^d 'See'.
^e T. B. (not B. C. D. E. L. A. & ac.) adds 'me,' reading 'me, with I and some other verses. See Nyr. Marg. with 26.
^f T. B. reads 'me,' with B. C. E. V. F. A. G. H. I. J. K. L. P. B. Y. and others. I do omit.

seeing what was going to follow, said [to him?]. Lord, shall we smite with [the] sword? And a certain one from among them smote the headman of the high priests and took off his right ear. And Jesus answering said, Suffer thus far: and having touched his ear, he healed him. And Jesus said to the chief priests and captains of the temple and elders, who were come against him, Have ye come out as against a robber with swords and staves? When I was day by day with you in the temple ye did not stretch out your hands against me; but this is your hour and the power of darkness.

And having laid hold on him, they led him [away], and they led [him] into the house of the high priest. And Peter followed afar off. And they having lit a fire in the midst of the court and sat down together, Peter sat among them. And a certain maid, having seen him sitting by the light, and having fixed her eyes upon him, said, And this [man] was with him. But he denied [him?], saying, Woman, I do not know him. And after a short time another seeing him said, And thou art of them. But Peter said, Man, I am not. And after the house of which one being another stoutly maintained it, saying, In truth this [man] also was with him. For also he is a Galilean. And Peter said, Man, I know not what thou sayest. And immediately, while he was yet speaking, [the?] cock crew. And the Lord, turning round, looked at Peter; and Peter remembered the word of the Lord, how he said to him,

Before [the] cock crew¹ thou shalt deny me thrice. And Peter² going forth without wept bitterly.

And the men who held him³ mocked him, beating [him?]; and covering him up, asked him saying, Prophesy, who is it that struck thee? And they said many other injurious things to him.

And when it was day, the elders of the people, both [the] chief priests and scribes, were gathered together, and led him into their⁴ court, saying, If thou art the Christ, tell us. And he said to them, If I tell you, ye will not at all believe; and if I should⁵ ask [you], ye would not answer me at all, nor let me go⁶. But⁷ hereafter shall the Son of man be sitting on the right hand of the power of God. And they all said, Thou then art the Son of God? And he said to them, Ye say that I am. And they said, What need have we any more of witness, for we have heard ourselves⁸ out of his mouth? [XXIII.] And the whole multitude of them, rising up, led him to Pilate.

And they began to accuse him, saying, We have found this [man] perverting our⁹ nation, and forbidding to give tribute to Caesar, saying that he himself is Christ, a king. And Pilate demanded of him saying, Art thou the king of the Jews? And he answering him said, Thou sayest. And Pilate said to the chief priests and the crowds, I find no guilt in this man. But they answered, saying, He stirs up the people, teaching through- out all Judaea, beginning from Galilee even on to here. But Pilate, having

heard Galilee [named], demanded if the man were a Galilean; and having learned that he was of Herod's jurisdiction, sent¹⁰ him to Herod, who himself also was at Jerusalem in those days. And when Herod saw Jesus he greatly rejoiced, for he had been a long while desirous of seeing him, because of hearing many things¹¹ concerning him, and he hoped to see some sign done by him; and he questioned him in many words, but he answered him nothing. And the chief priests and the scribes stood and accused him violently. And Herod with his troops having set him at night and mocked him, having put a splendid robe upon him, sent¹² him bound to Pilate. And Pilate and Herod became friends with one another the same day, for they had been at enmity before between themselves.

And Pilate, having called together the chief priests and the elders and the people, said to them, Ye have brought to me this man as claiming away the people [Jerusalem], and behold, I, having examined him before you, have found nothing criminal in this man as to the things of which ye accuse him; nor Herod either, for I remitted you to him, and behold, nothing worthy of death is done by him¹³. Having chastised him¹⁴ therefore, I will release him. (Now he was obliged to release one for them¹⁵ at [the] feast¹⁶.) But they cried out in a mass saying, Away with this [man] and release Barabbas to us; who was one who, for a certain tumult which had taken place in the city and [for] trouble, had been cast

into prison. Pilate therefore¹⁷ desired to release Jesus again address- ed [them]. But they cried out sharply saying Crucify, crucify him. And he said the third time to them, What evil thing has this [man] done? I have found no cause of death in him; I will chastise him therefore and release him. But they were urgent with loud voices, begging that he might be crucified. And their voices (and those of the chief priests¹⁸) prevailed.

And Pilate adjudged that what they begged should take place. And he released¹⁹ him who, for tumult and murder, had been cast into²⁰ prison, whom they begged for, and Jesus he delivered up to their will.

And as they led him away, they laid hold on a certain Simon, a Cyrenian, coming from the field, and put the cross upon him to bear it behind Jesus. And a great multitude of the people and of women who²¹ wept and lamented him, followed him. And Jesus turning round to them said²², Daughters of Jerusalem, do not weep over me, but weep over yourselves and over your children; for behold, days are coming in which they will say, Blessed [are] the barren, and wombs that have not borne, and breasts that have not given suck. Then shall they begin to say to the mountains, Fall upon us; and to the hills, Cover us; for if these things are done²³ in the green tree, what shall take place in the dry? Now two others also, malefactors, were led with him to be put to death.

And when they came²⁴ to the place which is called Skull, there they

¹ Many read 'to him' with W B E F G H I K L M N O P Q R S T U V X Y Z.
² W B L E T F G H I K L M N O P Q R S T U V X Y Z.
³ W B L E T F G H I K L M N O P Q R S T U V X Y Z.
⁴ W B L E T F G H I K L M N O P Q R S T U V X Y Z.
⁵ W B L E T F G H I K L M N O P Q R S T U V X Y Z.
⁶ W B L E T F G H I K L M N O P Q R S T U V X Y Z.
⁷ W B L E T F G H I K L M N O P Q R S T U V X Y Z.
⁸ W B L E T F G H I K L M N O P Q R S T U V X Y Z.
⁹ W B L E T F G H I K L M N O P Q R S T U V X Y Z.
¹⁰ W B L E T F G H I K L M N O P Q R S T U V X Y Z.
¹¹ W B L E T F G H I K L M N O P Q R S T U V X Y Z.
¹² W B L E T F G H I K L M N O P Q R S T U V X Y Z.
¹³ W B L E T F G H I K L M N O P Q R S T U V X Y Z.
¹⁴ W B L E T F G H I K L M N O P Q R S T U V X Y Z.
¹⁵ W B L E T F G H I K L M N O P Q R S T U V X Y Z.
¹⁶ W B L E T F G H I K L M N O P Q R S T U V X Y Z.
¹⁷ W B L E T F G H I K L M N O P Q R S T U V X Y Z.
¹⁸ W B L E T F G H I K L M N O P Q R S T U V X Y Z.
¹⁹ W B L E T F G H I K L M N O P Q R S T U V X Y Z.
²⁰ W B L E T F G H I K L M N O P Q R S T U V X Y Z.
²¹ W B L E T F G H I K L M N O P Q R S T U V X Y Z.
²² W B L E T F G H I K L M N O P Q R S T U V X Y Z.
²³ W B L E T F G H I K L M N O P Q R S T U V X Y Z.
²⁴ W B L E T F G H I K L M N O P Q R S T U V X Y Z.

¹ Many read 'to him' with W B E F G H I K L M N O P Q R S T U V X Y Z.
² W B L E T F G H I K L M N O P Q R S T U V X Y Z.
³ W B L E T F G H I K L M N O P Q R S T U V X Y Z.
⁴ W B L E T F G H I K L M N O P Q R S T U V X Y Z.
⁵ W B L E T F G H I K L M N O P Q R S T U V X Y Z.
⁶ W B L E T F G H I K L M N O P Q R S T U V X Y Z.
⁷ W B L E T F G H I K L M N O P Q R S T U V X Y Z.
⁸ W B L E T F G H I K L M N O P Q R S T U V X Y Z.
⁹ W B L E T F G H I K L M N O P Q R S T U V X Y Z.
¹⁰ W B L E T F G H I K L M N O P Q R S T U V X Y Z.
¹¹ W B L E T F G H I K L M N O P Q R S T U V X Y Z.
¹² W B L E T F G H I K L M N O P Q R S T U V X Y Z.
¹³ W B L E T F G H I K L M N O P Q R S T U V X Y Z.
¹⁴ W B L E T F G H I K L M N O P Q R S T U V X Y Z.
¹⁵ W B L E T F G H I K L M N O P Q R S T U V X Y Z.
¹⁶ W B L E T F G H I K L M N O P Q R S T U V X Y Z.
¹⁷ W B L E T F G H I K L M N O P Q R S T U V X Y Z.
¹⁸ W B L E T F G H I K L M N O P Q R S T U V X Y Z.
¹⁹ W B L E T F G H I K L M N O P Q R S T U V X Y Z.
²⁰ W B L E T F G H I K L M N O P Q R S T U V X Y Z.
²¹ W B L E T F G H I K L M N O P Q R S T U V X Y Z.
²² W B L E T F G H I K L M N O P Q R S T U V X Y Z.
²³ W B L E T F G H I K L M N O P Q R S T U V X Y Z.
²⁴ W B L E T F G H I K L M N O P Q R S T U V X Y Z.

¹ Many read 'to him' with W B E F G H I K L M N O P Q R S T U V X Y Z.
² W B L E T F G H I K L M N O P Q R S T U V X Y Z.
³ W B L E T F G H I K L M N O P Q R S T U V X Y Z.
⁴ W B L E T F G H I K L M N O P Q R S T U V X Y Z.
⁵ W B L E T F G H I K L M N O P Q R S T U V X Y Z.
⁶ W B L E T F G H I K L M N O P Q R S T U V X Y Z.
⁷ W B L E T F G H I K L M N O P Q R S T U V X Y Z.
⁸ W B L E T F G H I K L M N O P Q R S T U V X Y Z.
⁹ W B L E T F G H I K L M N O P Q R S T U V X Y Z.
¹⁰ W B L E T F G H I K L M N O P Q R S T U V X Y Z.
¹¹ W B L E T F G H I K L M N O P Q R S T U V X Y Z.
¹² W B L E T F G H I K L M N O P Q R S T U V X Y Z.
¹³ W B L E T F G H I K L M N O P Q R S T U V X Y Z.
¹⁴ W B L E T F G H I K L M N O P Q R S T U V X Y Z.
¹⁵ W B L E T F G H I K L M N O P Q R S T U V X Y Z.
¹⁶ W B L E T F G H I K L M N O P Q R S T U V X Y Z.
¹⁷ W B L E T F G H I K L M N O P Q R S T U V X Y Z.
¹⁸ W B L E T F G H I K L M N O P Q R S T U V X Y Z.
¹⁹ W B L E T F G H I K L M N O P Q R S T U V X Y Z.
²⁰ W B L E T F G H I K L M N O P Q R S T U V X Y Z.
²¹ W B L E T F G H I K L M N O P Q R S T U V X Y Z.
²² W B L E T F G H I K L M N O P Q R S T U V X Y Z.
²³ W B L E T F G H I K L M N O P Q R S T U V X Y Z.
²⁴ W B L E T F G H I K L M N O P Q R S T U V X Y Z.

¹ Many read 'to him' with W B E F G H I K L M N O P Q R S T U V X Y Z.
² W B L E T F G H I K L M N O P Q R S T U V X Y Z.
³ W B L E T F G H I K L M N O P Q R S T U V X Y Z.
⁴ W B L E T F G H I K L M N O P Q R S T U V X Y Z.
⁵ W B L E T F G H I K L M N O P Q R S T U V X Y Z.
⁶ W B L E T F G H I K L M N O P Q R S T U V X Y Z.
⁷ W B L E T F G H I K L M N O P Q R S T U V X Y Z.
⁸ W B L E T F G H I K L M N O P Q R S T U V X Y Z.
⁹ W B L E T F G H I K L M N O P Q R S T U V X Y Z.
¹⁰ W B L E T F G H I K L M N O P Q R S T U V X Y Z.
¹¹ W B L E T F G H I K L M N O P Q R S T U V X Y Z.
¹² W B L E T F G H I K L M N O P Q R S T U V X Y Z.
¹³ W B L E T F G H I K L M N O P Q R S T U V X Y Z.
¹⁴ W B L E T F G H I K L M N O P Q R S T U V X Y Z.
¹⁵ W B L E T F G H I K L M N O P Q R S T U V X Y Z.
¹⁶ W B L E T F G H I K L M N O P Q R S T U V X Y Z.
¹⁷ W B L E T F G H I K L M N O P Q R S T U V X Y Z.
¹⁸ W B L E T F G H I K L M N O P Q R S T U V X Y Z.
¹⁹ W B L E T F G H I K L M N O P Q R S T U V X Y Z.
²⁰ W B L E T F G H I K L M N O P Q R S T U V X Y Z.
²¹ W B L E T F G H I K L M N O P Q R S T U V X Y Z.
²² W B L E T F G H I K L M N O P Q R S T U V X Y Z.
²³ W B L E T F G H I K L M N O P Q R S T U V X Y Z.
²⁴ W B L E T F G H I K L M N O P Q R S T U V X Y Z.

crucified him, and the malefactor
was on the right hand, the other on
the left. And Jesus said, Father, for-
give them, for they know not what
they do. And putting out his gar-
ments, they said, And the people
stood beholding, and the rulers
also with them, murmuring, saying, He
has saved others; let him save him-
self if this is the Christ, the chosen
one of God. And the soldiers also
made game of him, coming up, offer-
ing him vinegar, and saying, Is this
be the king of the Jews, were they not?
And there was also an inscription
(written) over him in Greek, and
Hebrew, and Hebrew letters: This is
the king of the Jews.
Now one of the malefactors who
had been hanged spoke suddenly
to him, saying, Art not thou the
Christ? and he himself said to him, I
am, and thou dost say so few words,
that art under the same judgment?
And he indeed replied, for we suffer
the just recompense of what we have
done: but this man has done ver-
gily things. And he said to Jesus,
Remember me, (Lord!) when thou
comest in thy kingdom. And Jesus
said to him, Verily I say to thee,
To-day shalt thou be with me in
paradise.
And it was about (the) sixth hour,
and there came darkness over the
whole land, until (the) ninth hour.
And the sun was darkened, and the
veil of the temple rent in the midst.

And Jesus, having cried with a loud
voice, said, Father, into thy hands I
commit my spirit. And having said
this, he expired. Now the centurion,
seeing what had passed, glorified God,
saying, In very deed this man was
just. And all the crowds who had
gathered together to that sight, having
seen the things that had passed, re-
turned, beating their breasts. And
all those who knew him stood afar
off, the women also who had follow-
ed him from Galilee, beholding these
things.
And behold, a man named Joseph,
who was a counsellor, a good man,
and a just, this man had not as-
sented to their counsel and deed, of
fornication a city of the Jews, who
also waited, himself also, for the
kingdom of God; he, having come in
there, having taken the body of Jesus,
and having wrapped it in linen, wrapped
it in fine linen and spices, as it is a
kind of law in the Jews, where he
had never been laid. And it was
preparation day, and (the) sabbath
nighst was nigh. And when
Joseph had come along with him one
of his friends, having followed, saw the
sepulchre, and how his body was
placed. And having returned they
prepared aromatic spices and oin-
ments, and remained again on the
sabbath, according to the command-
ment. (XXIV.) But on the morning
of the sabbath, they early indeed in
the morning they came to the tomb,
entering the entrance which

they had prepared. And they found
the stone rolled away from the sepul-
chre. And when they had entered
they found not the body of the Lord.
Jesus. And it came to pass so they
were in perplexity about it, that
behold, two men suddenly stood
by them in shining garments. And as
they were afraid with fear and bowed
their faces to the ground, they said
to them, Why seek ye the living one
among the dead? He is not here,
but is risen: remember how he spake
to you, being yet in Galilee, saying,
The Son of man must be delivered
up into the hands of sinners, and be
crucified, and on the third day, and
they remembered his words; and re-
turning from the sepulchre, related
all these things to the eleven and
to all the rest. Now it was Mary of
Magdala, and Johanna, and Mary the
sister of James, and the others
with them, who told these things to
the apostles. And their words ap-
peared to them as idle tales,
and they disbelieved them. But
Peter, rising up, came to the apostles,
and standing down he saw the linen
clothes lying there alone, and went
away home, wondering at what had
happened.
And behold, two of them were
going on the same day to a village
distant thirty stadia from Jerusalem.
And behold, a woman of the village
went with the women about all these
things which had taken place. And
it came to pass as they journeyed
and talked, that Jesus himself
thence went with them; but
their eyes were holding so as not to
know him. And he said to them,
What discourses are these which pass

between you as ye walk, and are
disconnected? And one of them, named
Clement, answering said to him, These
discourses about the Jerusalem, and
that we know what has taken place
in it in these days? And he said to
them, What things? And they said
to him, The things concerning Jesus
the Nazarene, who was a prophet
mighty in deed and word before God
and all the people; and how the chief
priests and our rulers delivered him
up to (the) judgment of death and
crucified him. But we had hoped
that he was (the one) who is about
to redeem Israel. And then, standing
all these things, it is now, to-day, the
third day since these things took
place. And what, women, wonder
from amongst us, who have been
very early at the sepulchre,
and, not having found the body,
came, saying that they also had seen
a vision of angels, who say that he
is living. And some of them with
us went to the sepulchre, and found
it so, as the women also had said.
But now they are vain. And he said to
them, O senseless and slow of heart
to believe in all that the prophets
have spoken! Ought not the Christ
to have suffered these things and to
enter into his glory? And having
begun from Moses and from all the
prophets, he interpreted to them in
all the scriptures the things concern-
ing himself. And they drew near to
the village where they were going,
and he wiled as though he would go
on. And they contrived him,
saying, Stay with us, for it is now
evening and the day is darkness,
and he wiled as to stay with them.
And it came to pass as he was in

parable from Matthew 26. The Women, and
Peter (Luke 22).
In the middle of a chapter, the women are
mentioned.
* 111. (Luke) (Matthew) (12. Mark 1. 34).
* 112. (Luke) (Matthew) (12. Mark 1. 34).
* 113. (Luke) (Matthew) (12. Mark 1. 34).
* 114. (Luke) (Matthew) (12. Mark 1. 34).
* 115. (Luke) (Matthew) (12. Mark 1. 34).
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